RECEIVED AMERICA NATIONAL CATHOLIC WEEKLY FIFTY-NINE EAST EIGHTY-THIRD STREET FEB 8 1917 NEW YORK Mr. Speer February 6. Rev. Dr. Robert Speer, Secretary Presbyterian Board of Foreign Missioners, 156 -- 5th Avenue, New York City. Rev. and Dear Sir: On page 156 of your book, "South American Problems", you attributed to Cardinal Liguori a statement to the effect that "the most virtuous priests are constrained to fall once a month". A priest myself, I am more than ordinarily interested in this moral collapse so neatly timed by the calendar. As a consequence, I am keen to know who Cardinal Liguori is and where I may find his original assertion. Would you kindly send me this information? I should hesitate to make this request of you, were it not for the fact that you quote the Cardinal with so easy a familiarity that I am sure you will have no difficulty in enlightening Me. I am. Sir. Yours very sincerely, The In ... RHT-S

February 9th, 1917.

The Rev. R. H. Tierney, 59 East 83rd Street, New York City.

Dear Sir:

Your inquiry with reference to the statement on page 156 of "South American Problems" is received. The title "Cardinal" is an error. The reference is to S. Alfonso de Liguori. The authority for the statement was "The Roman Catholic Church in Italy" by Alexander Robertson, published by Morgan and Scott, London, sixth edition, 1910, page 160.

Your inquiry gives opportunity to refer to a statement in "America"
May 6th, 1916, page 86, with regard to the relationship of the Roman Catholic Church
in Panama to the Panama lottery. The editorial in "America" embodied a letter from
the Bishop of Panama, in which he said "Everybody in this city knows that the aforesaid lottery belongs to a company in which the Bishop does not participate and with
which he has absolutely nothing to do. If held on the ground-floor of the building
this is because it was established there at its foundation, in virtue of a contract
that has not yet expired."

At the time this editorial appeared, Mr. Frodoric C. Morehouse, Editor of "The Living Church" requested a correspondent of his in the Canal Zone in whom he had full confidence to report on this matter, and he received from him the following letters:

"Referring to the connection of the Roman Catholic Church in Panama with the Panama Lottery, I beg to hand you the following statement of facts in regard to the matter.

"J. Gabriel Duque, a native of Cuba and a naturalized American citizen, was granted exclusive rights to conduct a lottery for 25 years, in January 1884. The original concession expiring in 1909, it was extended for 10 years from January 10, 1909.

"Immodiately upon the organization of the Company, quarters were

rented in the Episcopal Palace, on the first floor; the second floor being occupied as prients' quarters and as a diocean Seminary, and the third floor by the Biehop of the diocese of Panama. Certain shares were given to the then Bishop of the diocese, the number and value of which I do not know. At the office of the Lottery Company to-day I was informed that the present distribution of shares to religioue objects is as follows:

Diocoean Seminary, 120 shares, Bolivar Orphan Asylum, 20 " San Felipe Orphanage, 100 " San Jose Orphanage 30 "

I inquired for Mr. Duque personally but the information was readily given to me by a responsible employee in his absence by reason of illness.

"At the present time, no shares are held in the Boshop's own name, and the proceeds of the shares held by the three orphan asylums are now paid to the Panamanian government and distribution made to the various beneficiaries. The Seminary gots its proceeds directly. This beminary is a very modest affair. I shall endeaver to ascertain the exact number of students and advise you by the next out-going mail, and I shall endeaver to learn the approximate value of the 120 shares. It must be quite large. I think the \$5,000 a week" to which Mr. Spect refers must mean \$5,000 silver, or Panamanian currency, the value of which is \$2,500. U.J.Currency.

"The rental from the quarters occupied by the Lottery Company is undoubtedly quite large for it is one of the most desirable locations in all the city. Under separate cover, I am sending you am illustrated hand-book of Panama, and one of the pictures will give you a glimpse of the episcopal Palace. The building is surmounted by a large cross: there is a niche in which there is a figure of some saint; and the sign of the Lottery Company is quite conspicuous. The whole makes a very deep impression upon the mind of the visitor. The drawings are held every Sunday immediately after high Mass. I have never seen the public drawing but I am informed that they take place in the patic of the palace, the crowds, however, extending well our into the streets."

"Replying further to your inquiry respecting the connection of the Roman Church in Panama with the Panama Lottery -

"To-day, I saw Mr. Duque, the owner of the Lottery, and he confirmed all the information given me the other day and which I sent you on Thursday, and added that he paid the Bishop \$125. Gold per month, as rental, and also \$250. Gold per month, towards the diocesan Seminary; \$375.00 in all. Occasionally, drawings are given on behalf of some church, as for example, the Cathedral, which received \$4,500. Gold at the most recent drawing. The present Bishop received nothing in his own name although predecessors of his nave, but as to whether distribution is made to the Seminary or not, of course, he, Duque, knowe nothing.

"I take this opportunity to correct my statement that the Seminary meets on the second floor of the Palace. This was true until recently b t at present it meets in another building."

Yours very truly.

#### "Fabulous History"

PART I—On April 5, 1916, the Baltimore Star printed this item:

The problem in Latin America, Dr. Speer said, is not Roman Catholicism, but the rejection of Christianity by the people. Buenos Aires is one of the greatest centers for infidelity in the whole world. Dr. Speer said that he saw a lottery in operation in the Archbishop's (sic) yard at Panama and heard that the prelate made \$5,000 a week from it.

Part II—The editor of America sent a marked copy of the paper to a friend in Panama, with a request for information on the subject. The result is as follows:

April 18, 1916.

DEAR SIR:

I have read the letter written to you by the Rev. R. H. Tierney, S.J., and I do not wonder at all at the calumny repeated by Mr. Speer concerning the lottery of Panama, knowing, as I do, that many Protestants will for ever and ever calumniate the Catholic Church. Everybody in this city knows that the aforesaid lottery belongs to a company in which the Bishop does not participate and with which he has absolutely nothing to do. If held on the ground-floor of the building, this is because it was established there at its foundation, in virtue of a contract that has not yet expired.

M Guillermo,

Bishop of Panama.

Part III—All the Latin land south of us is decadent; its priesthood is totally corrupt; its laymen are rotten; sixty per cent of its women are prostitutes; the Bishop of Panama makes (sic) \$5,000 a week from a lottery from which he does not receive a farthing and over which he has absolutely no control. Such is "evangelic" history, part of the gospel of peace and good will preached by traveling missioners, Dr. Speer included. He at least should have learned a lesson of prudence. This is not his first offense: a few years since he was brought to book for a more serious misrepresentation by which he stood sponsor for a bogus "Papal encyclical" condemning the morals of the clergy of Chile. But then the light of the Gospel must be spread among the lying, corrupt Latins.

#### ST. LUKE'S CHURCH

ANCON

May 24th, 1916

Mr. Frederic C. Morehouse, Milwaukee, Wisconsin.

Dear Mr. Morehouse:

Acknowledging receipt of your letter of May 13th, referring to the connection of the Roman Catholic Church in Panama with the Panama Lottery, I beg to hand you the following statement of facts in regard to the matter.

J. Gabriel Duque, a native of Cuba and a naturalized American citizen, was granted exclusive rights to conduct a lettery for 25 years, in January 1884. The original concession expiring in 1909, it was extended for 10 years from January 10, 1909.

Immediately upon the organization of the Company, quarters were rented in the episcopal Palace, on the first floor; the second floor being occupied as priests' quarters and as a diocesen Seminary, and the third floor by the Bishop of the diocese of Panama. Certain shares were given to the then Bishop of the diocese, the number and value of which I do not know. At the office of the Lottery Company to-day I was informed that the distribution of shares to religious objects is as follows-

Diocesan Seminary, 120 shares,
Bolivar Orphan Asylum, 20 "
San Felipe Orphanage, 100 "
San Jose Orphanage, 30 "

I inquired for Mr. Duque personally but the information was readily given to me by a responsible employee in his absence by reason of illness.

At the present time, no shares are held in the Bishop's own name, and the proceeds of the sharss held by the three orphan asylums are now paid to the Panamanian government and distribution made to the various beneficiaries. The Seminary gets its proceeds directly. This Seminary is a very modest affair. I shall endeavor to ascertain the exact number of students and advise you by the next out-going mail, and I shall endeavor to learn the approximate value of the 120 shares. It must be quite large. I think the "\$5,000 a week" to which Mr. Speer# refers must mean \$5,000 silver, or Panamanian ourrency, the value of which is \$2,500 U. S. Cursency.

The rental from the quarters occupied by the Lottery Company is undoubtedly quite large for it is one of the most desirable locations in all the city. Under separate cover, I am sending you an illustrated hand-book of Panama, and one of the pictures will give you a glimpse of the episcopal Palace. The building is surmounted by a large cross; there is a niche in which there is a figure of some saint; and the sign of the Lottery Company is quite conspicuous. The whole makes a very deep impression upon the mind of the visitor The drawings are held every Sunday immediately after high Mass. I have never seen the public drawing but I am informed that they take place in the patie of the palace, the crowds, however, extending well out into the streets.

In conclusion, I may add that the future of the Lottery Company is an issue in the pending political campaign, but it is not because of any principle. Mr. Duque, the proprietor of the Lottery Company and the owner of the Star and Herald, is a most bitter opponent of President Porras, with whom he was a close friend at the time of Dr. Porras' election four years ago. As a consequence of this opposition, if the present administration should be continued, by the election of a Dr. Valdes as Porras' successor, the state will take over the Lottery. If the administration should be defeated, unless the American government should forbid its continuance, Duque will undoubtedly secure a further extension of his franchise. Through the American representative here intimation has been given to the Panamanian government that the Lottery should be closed upon the expiration of the present franchise, in 1919. This, in all probability, will be done.

Yours, very truly,

14. 19. Carsan

#### ST. LUKE'S CHURCH

ANCON

May 27th, 1916

Dear Mr. Morehouse:

Replying further to your inquiry respecting the connection of the Roman Church in Panama with the Panama Lottery -

To-day, I saw Mr. Duque, the owner of the

Lottery, and he confirmed all the information given me the other

day and which I sent you on Thursday, and added that he paid the

Bishop \$ 125; gold, per month, as rental, and also \$ 250. gold, per

month, towards the diocesan Seminary; \$ 375 00 in all. Occasionally,

drawings are given on behalf of some church, as, for example, the

Cathedral, which received \$ 4,500, gold, at the most recent drawing.

The present Bishop receives nothing in his own name although prede
cessors of his have, but as to whether distribution is made to the

Seminary or not, of course, he, Duque, knows nothing.

I take this opportunity to correct my statement that the Seminary meets on the second floor of the Palace. This was true until recently but at present it meets in another building.

Yours sinceraly,

14. 19. Carson

Editorial Office
Milwaukee, Wis. June 14,1916.

Dr. Robert E. Speer,

New York City.

Dear Dr. Speer:-

Replying to your letter of 12th inst., I should think it would not be proper to use Mr. Carson's name without his permission, although I think it likely that his permission would be given if requested. Certainly, however, you could use the facts and you could show the letter in a private way without publishing it.

Very truly yours,

Maleric Mahnnel

FS.

Mr. Cary has been a R.C. print Se sur his better in to thelped Engelical Table "That they may all be one.....
that the world may know that
Thou didst send Me."

— Prayer of Christ: 3ohn 17; 21.

# The Cragsmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one body all believers in Christ."

— Constitution.

Cragsman, Wester Ca., n. Y. March=29\_191 0

Mr. Robert E. Speer,

New York,

Dear Mr. Speer:-

Yours of 25th. inst. recieved. as also the Report.I shall read it with pleasure and with great care and send you any suggestions I may have to make. These may be a little long in spots as I am an enthusiast about South America and it is not easy to curb ones' enthusiasms.

I hope to be in the city on the IIth. April and if you are at the office will gladly avail myself of your invitiation. If you are not there might I not have a talk with Mr. Halsey ,who can repeat anything I may have to add to the comments I shall send you on this Report? I am very anxious to meet you personally but I get to the city so seldom and there are some things that one cannot write briefly-that I should like to either meet you or some one who could repeat what I might be able to say.

I am not able to answer your question as to the genuineness of the letter on page I60.I have every reason to believe that it is genuine for the statements attributed to the Pope are borne out by the facts.I have no personal experience of the west coast but I have heard of it from comrades of mine who had that work assigned to them and from what they told me of the conditions there I should judge that the paragraph tells the truth.I know that in I903-5 there was a great Latin Council held in Rome and at the Council there were laws passed that were never printed-or at least were never published ,dealing with the immorality as the clergy and the

"That they may all be one.....
that the world may know that
Thou didst send Me."
—Prayer of Christ: John 17; 21.

# The Cragsmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one body all believers in Christ."

— Constitution.

Cragsmoor, Welster Co., M. Y.,

101

2:-

I layer hurse

Stare the only print who care on the

general conditions were recognized as so utterly hopeless that the Bishops were authorized to condone some things that could not be remedied. For instance, although I never saw the law in print, I was given to understand that a priest living with a woman as a wife and not married was to be dealt with "IN foro interno" and the affair rendered quasi legal in the eyes of the church. It was proposed at that Council to abolish the law of celebacy openly violated in so many places but this other method was substituted.

I met a young dentist on the steamer going south and became quite intimate with him. He was not a Catholic. After I landed in Argentina I massed him and did not see him again for two years when one day I accedental, met him and we fell into a discussion of the church. He asked me what a Bishop was. I told him that a bishop was a sort of overseer to see that the priests obeyed the laws of the church. He asked me them whether there wavere any bishops in Bolivia where he had spent some months. I told him there were bishops there. Well, said he you would never suspect it if you saw how they live there. Every priest has a family and there seems to be no one to say that every one cannot have as many children as he wants. "I understod from another friend that the Bishop of , Santiago de Chile-I think, has a "wife" and a family and is not at all bashful about introducing persons who call on him to the family and the wife. I have written to the friend who told me this for names and dates.

I shall write you in a week or possibly sooner and send the Report with my comment.

Very Sincerely Yours, A. m. Carp

I have read your report all through, and while there are passages in some of the chapters which my heart naturally questions, and which I wish it were in my power to contradict, I believe that most of the material is necessary, since it is truthful, if the people of my church are to correct or help correct the present conditions. In the chapter on "Should Evangelical Churches Be Excluded from South America," however, I have marked several sontences.

Page 154 (1) - I really do not believe that the ratter of church art affocts the minds and hearts of all the people, - on the contrary, I think that a great many people of the lower and middle classes, even here in America, are incapable of appreciating the really beautiful in art. Some of them require the vivid colorings. You could justly make the same accusation of many of the paintings and statues in our churches up here, - especially in the little Italian churches, where paper flowers and artificial palms are used on the altars and vivid blues and reds and yellows and greens are all muddled together. I must admit that personally my concentration and reverence and sense of holiness are much disturbed under such conditions, and I purposely avoid a church near at hand on account of this lack of taste, but I do not believe it affects one-twontieth of the people that attend the church.

- (2) I don't believe that that illustration denotes any lack of reverence. It was probably just a queer way of expressing it, and I think any church is justified in selling its equipment to improve on it or make room for other articles of devotion.
- (3) I cannot but think that you misjudge the intention of the Church in the use of the confessional, and it is hard to think that the people are taught to believe that after confession they are at liberty to sin at will.

  That same thing has been said of the Catholic Church throughout the world, but it is an erroneous impression. I will not trouble you here to correct it.

  But if Catholics are to see your report and be helped by it, this inference eught to be omitted, as also your observations regarding the revolving barrels.

You probably know that right here in New York the Foundling Home has a cradle where young infants may be left secretly, and no information demanded of the parent. To say that it is "done in the dark," though, is not fair.

I, personally, do not know enough about moral conditions and the effects of certain institutions to talk intelligently on the subject, but I have felt that this taking care of unwelcome children was a beautiful work of charity, rather than otherwise.

- (4) Many would consider the use of the word "Mariolatry" as a domnright insult. You bring up here a matter of doctrine which is very precious to a great many Catholics, especially the French and Italian. I think this passage might be eliminated. I can understand that it is difficult for you to comprehend how the Virgin should occupy so large a place in our devotions, but no same Catholic believes that Mary of her own accord can give grace. She is held up as the model of purity and love, but we all know that only through Christ can we receive the blessings we desire. But we do think that Mary's intercession for us is of benefit and help. Some people lay more stress on it than others; I believe some there are who rarely, if ever, offer prayer to the Virgin. But I do not think it fair, in a report of conditions, to attack this belief.
  - (5) The same applies to this.
- (6) I take this passage to denounce the Church at large, the Catholic Church. I wish it might be omitted.
- (7) This, too, is a tender spot in many hearts, the supremacy of the Pope, and could just as well be omitted.

As I have read over the report, it has seemed that you have taken the attitude that the Protestant Church alone can regenerate South America. I can't believe that this is so. I feel that if the North American influences were brought to bear, - good Catholic influences - as much could be accomplished on the Southern continent as our Church has accomplished up, here, and it would seem better to have your report be an appeal to all right-minded Catholics here

in America to assist in the great duty before all Christians, to purify the religion of the Southern Continent. I wish that all the members of my Church might be led to understand that you present these needs in a spirit of love and searching after good, and not of criticism or faultfinding with reference to the Catholic Church in general. If they could but read your report with the same spirit that you present it, I feel confident that much good could and would be accomplished.

Respectfully pubmitted -Jence a. Foerth.

Nearly 14th 1900.

o anculary

"That they may all be one ..... that the world may know that Thou didst send Me." -Prayer of Christ: 3obn 17; 21.

# The Cragsmoor Federated Church

Genry Monfort Cary, Pastor

"Its purpose is to unite in one body all believers in Christ." - Constitution.

Cragsmoor, Webster Co., In Ty., ElV Mar.2

Mr. Robert E. Speer,

Dear Sir:-

In the Lit. Digest for Feb. 5th. there is a summary of an address by you in which you outline the results

of a trip through South America. I was immediately interested as I spent six years in South America as a member of the Passionist Order one of whose men is reported by you as having said that he thought Protestants ought to come and work side by side with the Roman Catholics. If it is not asking too much I would like to know which of the Passionist Fathers said this as I know the all, and in spite of the fact that I left the Catholic Church they are all friends of mine. If any one of them said that seriously it is a hopeful sign for four years ago there was not a man of them who would have said it. I left Buenos Aires on Jan. Ist. 1906. Ist. I906.

The subject further interested me because I spoke-as an uninvited speaker-at a Student Volunteer conference at Columbia and I remember to have said then what I have repeat that if some great effort is not made by the Protestant world to help in the re-Christianization of South America (and other Latin countries) we would have I60,000,000 pagans as neighbors within a decade.

I know that the statement that South Amer-

ica is "priest-ridden" is quite false and foolish but are you quite sure that "There are but 250 priests to the 2000,000 people of the great Republic of Argentine"?

I should very much like to meet and talk with you on this subject for I not only believe that "something should be done" but I have a few ideas of what should be done and how to do it. I should like to correspond with you on this matter and would be glad to belo in any year you can suggest. matter and would be glad to help in any way you can suggest.

Very Sincerely Yours,

"That they may all be one ..... that the world may know that Thou didst send Me." -Prager of Christ: John 17: 21.

#### The Cragsmoor Federated Church

Henry Monfort Cary, Pastor RECE

"Its purpose is to unite in one bedy ail believers in Cbrist." - Constitution.

Cragsmoor, Welster Co., N. Up

My Dear Mr. Speer:-

I send herewith what I have written at your request. I have written rather to show my good will than because I thought you needed any help. I jotted down thoughts that came to me as I read and found in many instances that you had dealt with the matter later and filled in detail better than I could do. The best service I can render is to assure you taht you have given a masterly and ABSOLUTELY FAIR presentation of a difficult subject. Some of my notices may perhaps interest you but the Report as a whole stands four square just as it is and there is nothing of any importance to correct. The Catholic Standard and Times, Phila. has hit the only thing in the whole Reprot that could be questioned -the Venezuelan Bishops denunciation of hid clergy in the public press. You doubtless have your authority for that statement. As I have noted in its palce the METHOD is unusual, but I can concieve of the despair that is in the hearts of the heirarchy finding vent in this unusual way in this one case. It would, however, be a very unusual proceeding. The same thing has been said behind closed doors over and over again but any one acquainted with Catholic methods would question this statement about the Bishop and ould, therefore, if I were in your place, give the authority and some other evidence. The impottant thing for the Board, however, is the truth behind it and it is true that the clergy are immoral-and that every body knows it-and the clergy know that everybody knows it. If any fault is to be found with the Report it is that you have dealt overkindly with a terrible situation.

I think that y u can quote the Passionists without injuring or

"That they may all be one..... that the world may know that Thou didst send Me."

—Prayer of Christ: John 17; 21,

#### The Cragsmoor Federated Church

Genry Monfort Cary, Pastor

"Its purpose is to unite in one body all believers in Christ."

— Constitution.

Cragsmoor, Welster Co., N. Y., 191

offending them. They simply meant when they said you would be welcome that your missionaries would be the lesser of two evils.

You doubtless realize that it is a great task to boil down the impressions of six years observation at close range and will pardon my not being of more assistance. However, you needed so little assistance that I did not feel like burdening you with a long disertation on a subject some phases of which you understand better than I.

I hope that the Report will travel far and get a wide hearing. I regard the energetic working of the South American fixed as a measure in self-defence. In a very few years it will be too late.

I should be very glad indeed to take lunch with you and talk it over. Probably I can be of more assistance in answering specific questions and if ever there arises a question on which you think I can help to a solution command me.

Prayin; a rich blessing upon the South American mission and on you, I am, my dear Mr. Speer,

Very Sincerely Yours,

A. M. Care

P.S.

If you can spare me a copy of the Report I should appreciate it

"That they may all be one.....
that the world may know that
Thou didst send Me."

—Prayer of Christ: John 17; 21.

## The Cragsmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one body all believers in Ebrist." — Constitution,

Cragsmoor, Welster Co., n. U., My Dear Mr. -Which Compile me, much against my instruction forego the pleasuring of Inecting you Instead of lunching Skinlder a pick kind Story meuchris of Church Hot. I here are only Inho get mail at this not come here to church and That is a Silvation isn't it. - were when the price I pay is Sittered tight on the job from years Course ( The ake not all augels) and proud of the men for a that, I their folks are going to west on my lating Mile/yor to ju My. May. works racation in City anytwis during May? I should like to kelpt the Front forward I thenk I shall wint my - aud Telf to Speak at The Subject of S. A. I would prothe Report me kare again

miss not to use it for any their but statioties and shall if you do not grow with it. If you can do this I should appreciate it very much. Hod-Aprid-iem and ym message. 97.3n. Care

This Report could be read by the good and generous hearted Bishop of La Plata in the seclusion of his study and i his heart he would not find one word with which he could quarrel-not a word that would indicate that the writer had gone to South America with any but the best and truest and most generous motives-and were he not bound by the church he would find nothing in this Report that would prevent his placing his "Imprimatur" upon it and wishing its message God-speed. I can not make a correction. No priest in South America could point to a false statement. And any priest in South America would, if asked for information by one from whom it was not to his interest to withold it, would have treated the matters of education and gener I morality with half the courtesy. The work as a whole is above praise-and ABSOLUTELY FAIR.

If I were examining this document as a Catholic Censor, there is but one point on which I should demand evidence; the letter of the Archbishop of Caracas. The METHOD is very unusual. That he should address such a speech to the assembled clorgy at a Retreat would not be in the least surprising and it has been done many times I should judge, although not being under the direct government of the ishops we, as Passionists, were not required to attend these and so I never heard any of the Bishops addresses. The usual way among the Bishops is to take the offender aside and do what can be done in that way. If nothing could be done in that way they would probably "silence" the man, but it is against all precedent to make public such a condemnation. However, it is possible that the universal despair of the Bishops, flamed out in this one case and in this way. The universality of clerical corruption was fully discussed at the Latin Council and by thier discussions put forever beyond question.

In the following remarks I have simply filled in detail, for the most part and am not at all sure that what I have done will be of any service to one who has so thorough a grasp of the situation already.

p.7.-#3 .- I should, if I were you, report rat er favorably on the Agricultural possibilities of South America. The greatest possibilit ies are limited, however, as far as my personal knowledge goes, to the three countries-Paraguay, Uruguay and Argentin a-the last being the most important. The possibilities for cotton alone in Paraguay are well nigh unlimited. The first ship-load of wheat ever imported by the U.S. came here in 1908 from Argentina. Agriculture in Argentina is practically only 9 years old-the boom came in I90I -the year afte I went out to the "camp" and in that year (and the process has been going on ever since) many "estancieros" sold off thier sheep and cattle and sub-let thier "camp" to Italian chacereros. I think that it would be very easy for American farmers to but land there before long as the heirs of the English and Irish "estancieros" are not possessed of the energy of thier fathers-are an inferior race, in fact, and will not work the land. Besides the lands that one sees from a car window there are great rich lands lying to the South West-at -in the Nahuel-Huapi Lake region that would be a rich field for land speculation-but not until there is a railroad nearer than 300 miles. I shall not go into this subject further as I am not sure that it is at all important in your report. As a Report on the whole of Souuh America I should say that you have put the matter perfectly. However, I think that writers generally who have spoken for the possibilities of agricultural development in South America have spoken with Argentina in mind.

p.7.-#4. Your first sentence sums up the difference admirably. There is a phrase in use in many places which shows that the South American is alive to the difference. It is: "Give me-the word of an Englishman".- and is used as a high appeal for a direct deal . The business day in South America is "manana". It is hard to know a man & well enough to know that you can depend on him or on his word.

p.9.-Paragraph which occupies most of page.

I lived six years in South America and being directly engaged in religious work was alive to the moral problems-and my experience bears out all you say-and more than that.

As to illiterates 85 % is very conservative-I should have put it higher.

As to illegitimacy 68.8 % is I think untrue. The true percentage, if it could be had would put the figure much above this. There are whole towns along the Parana where there is not nor has ever been marriage.

I had to copy out a Report of a long Missionary journey in the North of Argentine and the baptismal register read-over against almost every name-I should say against 95 % of the names-"hijo natural"-or "hija natural".

I can also corroborate your testimony as to the place of "marriages" in the little missionary work that is done in the Argentine.

The Bishop of La Plata and his Co-adjutor-both exemplary and zealous
men -make long journeys and work hard, but men of this stamp are far
too few. On all thier missionary journeys they take with them a certain man-priest-who has a gift for inducing people who are living
together to get married. All reports of missions have figures under
the following heads:-

No. of Confessions

No. of Communions

No. of Baptisms

No. of MARRIAGES.

I have seen sixty couples married after a mission in Holy Cross Church, Buenos Aires and in some cases the children attended the marriage of thier parents.

The trouble about Sanford White here reminded me of what one of the Senators of Argentina was doing -but publicly and unrebuked.

The "cherida" or "amada" is a regular institution and almost universal among such men as can support one-and the custom is immitated by the older sons I my say more elsewhere as occasion requis

- p. 8.- Population. I forgot to note that when I was in Argentina it was an accepted fact that 500,000 of the I,000,000 people in Buenos Aires were I talian by birth or by blood and that the same ratio held for the rest of the country.
- p.I2. #6. Sarmiento is regarded by the Catholic Church in Arg. and elsewhere in South America as is Garibaldi in Italy by the Church

"All education focuses in the university or in supposedly higher education and not in the primary school."This is what gave Mr. Morris his opportunity and his cue .The Passionists tried to run an opposition and hence I saked which of them had said that they would be glad to have the Protestant Missionaries. I never heard a priest of the Passionist or other order say a good word for Mr. Morris-and many slander him.

p.I4. As to priests in the schools-I am sorry to learn that in Colombi a there are priests in the schools and in Chile-but on the East coast this is not the case any where that I have heard. In Buenos Aires the priests are allowed to enter the school after the school hours and teach catechism to such children as remain voluntarily but you can imagine what this comes to. In Brazil they are not allowed even this.

p.15.-#8.Church and State,

Therelation established by law does not favor the Church in all cases. I have heard many priests say that they wished that the day might come and come quickly when there would be a separatuon-the priests who say this are; however, not natives, nor Latins.

Cardinal Satolli, when in this country drew a comparison between the relations of Church and State in North and in South America. He said-using and playing upon a well known scholastic distinction-The State in America recognizes the "personality" but not the existence of the Church and in South America it recognizes the "existence" but not the "personality".

NOTE:-

I wish to say here that I do not belong to the class of those who, when they leave the Catholic Church, spend the remainder of thier lives in vilifying it. A short time ago I induced the editors of an anti-Catholic paper to remove from thier advertising columns two books that serve no purpose and give a wrong impression-"Maria Monk" and "Why Priests Should Wed".

I believe that priests should wed and for good reasonsand though I am a priest no longer and am married and have two splendid little "wees" -I would like to do something to induce the priests of my acquaintance to marry-but not by writing trash abotu the subject.

I simply add this note that you may see that when I sa that you have not overdrawn the picture I am talking as an unprejuduced observer, but as one who knows.

p.16.-(

If the large hospital refered to is the St. Francis Hospital I was in Rio when was formally opened with a semi-pagan pagent in the church on the hill above it-the old Franciscan Church. I saw a little thing that day which was elequent of the attitude of laity to clergy in Brazil. The Public was invited to inspect the new building and when we went down the long steps and came to the door of the Hospital through which the people were thronging I saw the robed guardian of the door rudely shove a priest out and forbid him entrance.

After the ceremony we went to visit an old priest(Irish) who had spent 40 years in So th America and he took us to his room. When we were seated he went the rounds of the room and out into the corridor and looked everywhere, even under his bed for a possible evesdropper-excusing himself by saying that it was as much as his life were worth to be overheard discussing the attitude of the government that they had just imprisoned a Bishop-I think the Ep. of Dahia-

for protesting against the exclusion of the Church from the Schools. His apprehension seemed so thoroughly genuine that I took away with me the impression that the Church in Brazil was about "done".

I have seen irreverence in Churches every where but I never saw any thing to equal the irreverence of men in Brazil. The striking cas that I have in mind was of a man who seemed to have come to church with no other purpose than to mock the priest.

p.16.-(

Do you realize that one of the definite aims of the Catholic Church in this country is to get just such recognition of the Papal Representative at Washington. We are no longer a "mission country" but a "Catholic Country". The change of status took place in 1908.

p.I8.-X In Argentina-while the FEderal Government supports the Apostolic Roman Catholic Church-and the President and Vice-President must belong to that church-it is also the case that the go ven ment does not support the priests but only the Bishops, and the Presand Vice-Pres. when I was there were ipso facts excommunicated men because they were masons.

p.18.-# 9.God speed the message of this paragraph.

I have an idea on furnishing literature for So th America which I would like to talk over with you.

I also have an idea of a missionary crusade there which I would also like to talk over with you.

Both these points demand an amount of discussion that is impossible within the limits of such a paper as this.

p.5I.- "The Brazilians have the example of the immigrant fam farmers and do not learn anything from it". This is true of all the places of which I know anything. The native is not going to exert

himself anywhere in South America until he has become MORAL - until the physical drain of immorality is stopped.

- p.66.) It is no uncommon thing for a man to provide himself with a barrel of liquor and get into bed and lie beside the barrel WITHOUT GETTING UP for a week at a time. The details do not admit of decription.
- p.84- Not a solitary case-known in Argentine also-and not uncommon.
- pp.9I-IO8 Your section on Colombia made me want to pack up and go there myself. It is splendid. You know of course that the R.C. Ch. regards that situation as ideal.
- p.II2-)/ The Cathoilc forces in Brazil Aggentine and all down the East coast are in DESPAIR. The are absolutely without hope. They look upon the Church's tenure of power as a matter of time-and that a short time. I have heard many a discussion behind closed doors upon the situation and all that was said bore this note of despair. The Catholic Church has not only lost its grip there but even the Cathod Church KNOWS IT. I am speaking even of the native priests.
- p.II4.-X. The activity of Mr. Morris is bitterly resented by Catholics everywhere. All so ts of stories are circulated about him and as the Passionist Fathers were among those who helped put the stories in circulation I was led to ask which of them had said that the Protestant Clergy would be welcome. Father Martin was probably the man you quote-and he is as liberal a man as they have now. The other man you speak of may be a Father Luis-both these men are very selfsacrificing men-earnest, ene getic and pure.
- p.II7- Deputy Gouchon is the arch-e emy of the Church in Argentine.

and his election is always a bitter struggle. The Church industrially circulates all sorts of stories about him also.

I have known Cardinal Gibbons to descend to the meanest kind of insinuation. You see, many-I may say most priest took upon themselves the celebate life at an age when it demanded nothing; when , as inevitably happens later, they learn what the cost is many become unwilling celebates and unwilling celebact develops a kind of prurience which makes a man put wrong interpretations on the most innocent actions or words. THE CATHOLIC CHURCH CAN ENEVER ADMIT THAT A PRIEST CAN LEAVE IT FOR ANY HIGHER MOTIVE THAT PHYSICAL LIBERTY. EVERY temptation is considered directly or indirectly to be a temptation of the flesh and no one but one who has fought the fight can know what a hold this gives the church on a man.

p.I30.- Here is apiece of information that was good on Jan. Ist. I906.I am not sure that it is worth anything now-as I do not know what was done after I left.

In the "Gran Chaco" there was then a man-Hardy by name-I think Thomas Hardy-an Irish Protestant who owned a track of land as large as a European Principality. He had his own system of R.R. on the place, immense forests, sugar fileds etc. and employed many Indians. The only Christian work there used to be in the hands of Franciscan monks but these were of such bad character that Hardy forbid them the place. The last straw was when the monk who came last sat at Mr. Hardy's table with his family and began to tell smutty stories. (By the way-this is a common practice among Catholic priest in this country as well as in South America). Hardy could not stand it and sent the man away and forbid him or his tribe ever to return. He then asked the Passionists to come but they said that they had no one to spare. As a metter of fact they had a half-dozen of men who

were doing nothing in the world at the time but keep the conventual rule. Many of the men would have gone gladly but the narrow-minded Superior insisted that the "Spirit of the Order" must be kept up at any price and so refused the mission. The Passionists as a body are a good set of men, mostly of mediocre ability but very willing to work-but they are under bondage to a rule wrutten two hundred years ago and so the rule is kept while the people rot under thier very noses. Tow of us advocated a suspension of the rule and more work-and another man and myself were the first to advocate laying aside-the clerical garb so that we might go as men and meet men as men-. The other man was a liberal and was poisoned-I nursed him until he died a raving maniac-and then'I left. I guess that I was too much of a Yak to keep my mouth shut and there is no liberty of speech among even the best of them. I was a prisoner, in the very house where you sat talking to the Passionists, for four months.i.e. I was forbidden communication with the outside world-had no clothes-no money-not even paper and ink and stamps. And yet they did what they did in good faih and so I bear them no ill will. I have friends there yet howe ver and correspond with them.

Well, this Mr. Hardy siad that if the Passionists would not take the mission he would call in the Protestant missionaries. What was done I do not know.

p.I4I.-) No priest is allowed into the San Roche hospital B.A. unless a patient expressly asks for one and if a priest is called he must limit his visit to the one who called him. The San Francisco Hospital in Rio did not contemplate having any sisters. The British Hospital in B.A. is-and I hope will continue under the able administration of Dr. O'Connor-grad. of the London H spital.

p.I4I.-#3X.- In Buenos Aires there were in I906 between 900 and I000. Americans.

p.147.-+6.

This is important. The English Banks in Buenos Aires send thier men back to England once in TWO years and for a SIX MON)
THS vacation.

I went to South America with four companions. We lived all of the time in whatewas considered a healthful place and yet-one man played out in four months, another in eight months, and ther went mad in eighteen months and when I left after six years I was a total, but thank God, not an irreparable wreck. It took over a year to get on my feet again.

p. I48-

As you probably observed there are no men in the South Ame e ican churches. All who go are women. I do not think that the church in any case reaches more than IO % of the people and in many places this is saying too much. I do not believe that of the I,000,000 people in Buenos Aires there are 200 men on any given Sunday at divine service-if such service can be called divine.

p.I5I-et seq.

I have heard some appaling comments from physicians in practice in South America on this subject of immorality.

Syphilis is terribly common. One Doctor told me one day that the day before he had delivered a girl of I2 years! He told me that he had delivered many of I4 and I5.

A young Spaniard told me , speaking of young men:-"We are all SPENT at 21". This is why the child who is unusually bright-all children are bright there-is a dullard at 20. Any man who has lived there long will tell you the same. Over against the assertion of the man quoted by the Catholic Standard and Times-Phila.-In Answer to Mr. Speer-I say -and I know, that his picture of the reverential chid is nonsense. The boy of I4 has his latch-key and comes and goes as he pleases, pumps the "old man" for money-and gets it, and spends many a night out till the early hours of the morning.

1

The story of the priest who asked about the Book containing the Letters of St: Paul is a little misleading and I would not, if I were you leave it there. There is a course (?) in Scripture in the Seminaries and they know the names of the Books in the Bible but few know the contents. Very few read the Bible. I did, however, though never encouraged to do so. I had a Bible open on my table for 9 years and read John's Gospel most and over and over again I read "Ye shall know the truth and the truth shall set you free". I think that the questions that sentence prompted me to ask wer the means used by God to free me. I remember many a time setting in my cell and reading that I would bow my head upon my arms and cry out "My God is this the freedom you promised to those who should have the truth of Thee?"

The story it seems to me would lead to the impression that they did not know of the names of the books in the Bible and I think this is not true. That they do not know the contents is terribly true, however

p.I64-X There may be places in South America where this is true but I do not think that it can be said that the priesthood is the most influential body in South America and I know that its hold on politics is precarious and only for a time. Its hold on family life is not PRESENT but INHERITED. The substance of religion is gone and only the slime of superstition is left. The PRIEST IS HATED. Anyone mistaken for a priest is hooted.

The church has a hold but the grip is the grip or a dead hand only the people dod not as yet realize that the hand is dead. But there is NO LIFE IN THE GRIP and it only needs a vigorous effort on the part of the missionaries-massed in numbers at some strategic point to loosen the grip. I can not say too often that the CHURCH THERE IS DEAD and none know it better than the PRIESTS THE MSELVES.

# RECE VED

MAY 12 1910

FOND DU LAC, WISCONSIN Speek.

May 9th, 1910.

The Secretary, Board of Missions, Presbyterian Church in the U.S.A.

My Dear Sir:-

In respect to my quotation,
I gave my authority as found in the
Church Times of Dec. I8th, I908.

It was never called in question in
England, so I thought I might quote
it. It strikes me as a very strong
statement, and as a Christian, I hope
it is exaggerated. But I sthink it? It
has been shown(See-Lee on Celibacy) that
the discipline of the Roman Church
is now, as in the Middle Ages, in certain localities, very lax.

"The Church Times" is the English paper

put in Soudon &

with probably the largest circulation.

Yours sincerely,

O. C. Fond du Lac

Robben & le the who he he les Robert R Hall.

Our Sunday Bisitor

The popular National Catholic | Weekly with 2,000,000 Readers ecattered over every country in the world. Thousands of priests order it for all of their people.

Rt. Rev. Msgr. J. F. Noll, LL. D., Editor

Rev. R. E. Kelly Associate Editors M. A. Chapman (Robert R. Hull,

# SUNDAY

#### THE HARMONIZER

An Association not for Pecuniary Profit

HUNTINGTON, INDIANA, Dec. 5, 1923.

igh-class parish magazine.

We supply a 32-page

"Body." to which local
notes are added.

The Harish Monthly

Makes easy the publication of a high-class parish magazine

Rev. Robert E. Speer, Secretary,

Board of Foreign Missions of the Presbyterian Church in the U. S. A.,

156th Fifth Ave., New York City.

Reverend and Dear Sir:-

Your letter of Nov. 23rd to the Editor of "The Record of Christian Work" has been reforred to me, and in reply will say that the matter to which I alluded, in my letter, was, as you state, the results of your investigation, through the Rev. Webster E. Browning, into the authenticity of the alloged "Papal Encyclical" and "Archbishop's Reply" as contained in the Chilean anti-clerical paper "La Loi".

As you say, in your letter of May 5, 1910, to Rev. Charles Alfred Martin, you so relied on this forgery that you quoted it at Rochester, and, possibly, at other places. The result of the exposure has been to cast a doubt upon your other affirmations concerning South American Catholicism especially as set forth in your work entitled "South American Problems." I copy from an article reviewing your book, and written by a Catholic authority

on South America, as follows:

"The more restatement of Mr. Speer's bald assertions is their own bost refutation, and does withal provoke an indulgent smile of commiseration from an ordinarily instructed Catholic, who still remembers how this writer discovered a spurious Papal Bull to the Archbishop of Santiago, Chile. Ever since he has gone on discovering things that never were on land or sea. We should like to believe that Robert E. Speer is at least sincore. But if intellectual honosty can go together with such appalling ignorance of clementary matters of Catholic practice, one almost despairs of our much vaunted twentieth-century enlightenment. He wants us to pity benighted South America. We pity South America's benighted defamers."

That this indictment is not altogether unjust is proven by your attempt to support the idea that Catholic dogme encourages priestly immorality. You bring in a "Cardinal"Li-Quori, on page 156 of your book, who is alleged to teach that "the most virtuous priests are constrained to fall once a month", etc. This seems to put you in the same class with Bishop Stuntz of the Methodist Church who had the whole South American continent for his diocese(it is said that this "bishop" wore a cassock and had a complete episcopal paraphernalia in his episcopal see -- but not outside at it)! You may have quoted from the bishop (who introduces the same non-existent "Cardinal" Liguori), or the Bishop may have quoted from you; but, anyway, Stuntz introduces the following in his book "South American Neighbors":

"Again in chapter IV, page 172(of Theologia Moralis, by St. Alphonsus Liguori): If a man makes a false promise and swears to it, what sin does he commit, and to what is he bound?.....A man may make a false promise with an oath in three ways: 1. Not intending to swear. 2. Not intending to bind himself. 3. Not intending to fulfill the promise. 'Additional

items are not necessary to prove this point."

In this quotation from St. Liguori(never a Cardinal), this man has purposely(it would seem) left out the vital sentence after the question: "I distinguish." Hence the potest(Lat) which the Bishop translates "may" means can. In the words immediately following the Bishop's quotation, St. Liguori says, at this place: "1. Now, if any one takes an oath (pronouncos an oath) without the intention of swearing he sins, in accordance with proposition twenty-five, condemned by Innocent XI, which declared: For cause, it is light to pronounce an oath without the intention to swear, whether the affair (involved) be light or grave." The above is just one illustration of the tactics resorted to by enemies of the

Catholic Church. A condemned proposition is made out to be the doctrine of the Church be-

cause it is <u>quoted</u> in a Catholic theological work. As you will notice, St. Liguori condemns the very thing this Bishop says he approves. It is possible to make out any sort of a case, by such methods. How could it be wrong to attribute to the Lord which, is quoted, in the Bible, as coming from Satan, if such tactics are defendible?

In view of all this, the Catholic writer before referred to is entirely within bounds in referring to this famous "Cardinal" Liguori as a special unknown "friend of

Robert E. Speer, of 156 Fifth Avenue, New York City."

The professional enemies of the Catholic Church have repoatedly charged that the problematical, and purely casuistic, questions discussed in Liguori's "Theologia Moralis" ARE ASKED OF EVERY PENITENT BY THE PRIEST IN THE CONFESSIONAL. Only two things are required to refute the asinine charge. (1) Let any Protestant enter a Catholic Church while confessions are being heard and time the average confession, from when the penitent enters the booth (in plain view of everyone in the church) until she leaves it. (2) Let any Protestant examine, even casually, the Theologia Moralis, and he will see at once that the work is intended for private in the particular by the priesthood, just as any "doctor book" is intended solely for professional reading by physicians. If physicians practiced on every patient all that is in their books, you may imagine the plight of the patient! The information contained in the Theologia Moralis is intended for special emergencies which might not arise in the wholo career of a confessor. Hypothetical cases come up for examination; and the question and answer method is the one used. Sins against the sixth commendment are treated.

What we wish you to do is to give us the citation to Liguori's Theologia Moralis, volume, chapter, and page, where the following practice is condoned (as you say): "the most

virtuous priests are constrained to fall once a month."

Referring again to the fake encyclical letter, the Rev. W. E. Browning found that a certain anti-clerical had been writing such letters for the press "as a diversion" over a period of several years. He had acquired fame among his cronies for his skill, and was familiarly known as "Rampolla". A fair question is, If these are the tactics of the enemies of the Church in South America, how much is any of their testimony (which you have hastened to use in not a few instances) worth? How much of the material which makes up

your book is from these sources?

A certain incident of about two years ago will illustrate very nicely the general reliability of reports concerning South American Catholicism which are exploited by the Protestant missionary and the anti-Catholic American press. The anti-clerical paper of Colombia, El Espectador, came out with a story telling how a Colombian priest, the Rev. Father Manuel Victor Restrepe, had poisoned a certain girl, alleged to know of his "immorality", the Host. This was copied by Mr. Robert Kinsit's Churchman in England, and then broadcasted throughout the United States in the columns of a certain anti-Catholic weekly. When investigated on the ground, it was found that the girl, who had lived an immoral life for some time, poisoned herself, obtaining the drug from the store owned by her father (an anti-clerical). She was compelled to attend Mass on this particular morning, after taking the poison, by her mother. It was testified, by many witnesses at the trial in which the priest was complotely acquitted, that the woman next immediately to the stricken girl at the communion rail had (for some accountable reason) refused communion, and the Host intended for her was then given to the girl. How could the priest have forseen this incident? It was also brought out that the girl, for some time, had threatened to take her own life, if the consequences of her dishonorable conduct became apparent. Fathor Restrepo's return to his parish, after the trial at Bogota, was of the nature of a triumphal entry. Yet, how much harm had been done to the Church. The story had gone abroad. Did the papers which published it try to find out the truth on the ground? Not at all. Their philosophy was "Anything calculated to injure the Roman Church is justifiable, whether true or not,"

Msgr. Noll, our senior editor, made a thorough investigation, while on a trip to South America, of the charges you and others have made. The party, on its return, touched at the Barbados. These islands have belonged to Great Britain for 300 years. The religion is Protestant. Out of a population of 180,000, there are only 1,000 Catholics. Here alone did they observe any flagrant immorality. Here persons are openly solicited on the streets

#### Page 3. Rev. Robert E. Speer.

(which is not true of South America); big, burly male negroes walk up and down the sidewalks and main thoroughfares without a stitch of clothing. "It is the worst we have over ween anywhere!" was the general corment. This is abrobable muture.

How do you account for these things?

It may be granted that religious indifference existed in South America before the advent of the Protestant missions. Very much more indifference and callousness, however, exists in the wholly Protestant community where there are several Protestant churches, proportionatoly. In the United States sixty-four percent of the population are unchurched and the greater part of these will tell the inquirer that they do not know which way to turn because of denominational confusion.

Is it not a fact that much of the Rationalism and unbelief, of which you complain in South America, is due directly to the fact that the South Americans have, recently, been confused by the entrance of Protestant missions? Do these people not reason "I don't know what to believe, as between Catholicism and Protestantism; therefore, I will stand aloof from all forms of Christianity"? How much of the agitation over "papal atrocities" in South America is due to a professional interest in crying down the wares of a competitor who was on the field centuries before any Protestant missionary came? Some of our great commercial establishments are finding it profitable to use "the missionary" as an advance agent for trade. In "Protestantizing" South America, to what extent does a commercial motive enter? These are interesting questions and they deserve someone's attention.

Sincerely yours,

When P. Hull

Associate Editor.

Born Elizabeth I. J. 1819. Entered in to ust Valparaiso It 1. 1889. Its great grandfuther was Gov. Jone than Jumbure of Coun. This faction John from buce returned from It. to Com. The ones a this man of NIt Clay Francisce totalonoe Know how near the relativistic wais. For awhire after larry belove day he mus enfloyed me a store und used To refer flayfreey to his "Commercial experience". The evened of your College and presented in 1842. Thering become an thenght for men toffy follower of Cant he furewell his studies for the ministry at ( nuclew und ma, endained as an Evangelist in 1845. In informe to the Ferrigin language douby her Alletted an affectment to work in those Joea pering men in Valburairo and topulace the way for This trais work where. arrive I here Their man day 1840 and the Bether flag was Musica on The Messis offic, the Ship in which he made his voyoge, for Hu 1846. This last is I Cor. 4:4. Here marginal opportunity for Christian more in the Euglich specking Community were inthe ord Sept 1847 the Union Chenk was againg & with 15 members, including the Minister. From Charach Tousting alcarted 1855. This was later functioned by en Mission when the late the Mirwin in there, and it. french Sauchiory of Muin Church in Maicated in 1864. Both ythere properties were unformed as the most developed. It lays proportion ythe mueters have her if this by wron freference thather from Swellaced

Int at this distance from Courty toreal warraght and in Keeping with the Turibles sympathics it was and is a thinch with suitable methods for their month and many denominations have been depresented in els numbership. It is one your larry Charetes of Strugelied fait un Pacific Abores in bick N. of America. One or mo on und C'acific Aloke may be a lille older one in organ is. It humbre has the donted minister In 1851 Le marrie ethis face It. Filch a nièce y Proprier Isleh of yole - und her dero his was joined with his thrugh all the years of his mill. De Funchere has a provincer to J.a., an asstre 4 Chris how huit to the Most Coase as well as minicites The Church in Vulfo This misiming love and zeal With over Constant. It made voyages to the M.S. and grot B. and almys whened with lager diene to mort prite new dayou thile. The was the Junie of such min as Miliam Mulmist who introduced steam navigation in the Most Coast; Alexander Breform of howhood and Stephen Milliamson all. The siere finnerey members of Mona Church. In his larly ministry the Country has mader a severe from of Russian cuehol and in the lever of Thurch and trole the Juguer of alform sur ormers is say olow. I hundre has in buch with -public mu une has able to encurrage en-

highlimed sime and the that pur forme in some alives of civil law. at the same laire to mas mothing to give beligious light to the people in Spanish puthinkins. With one live a proposered in-Junio was made by a discussion in front tobreen Leve and the Cosanova a digulary 4the Nowa Chunk, When I fundell futhshed a back "Thofine the trice?" Is man the Euston Whole Son Youdes to account In the sam and to reprive twee and Junish his wage in Gase he faced to true the orsered amount frame. Atthew was the interest in De Trumbell's tuesage that The structure of the were few loborers for the Track. The me thornel and from were expressed, but there drup passed and his Champe privately attitude man mady appreciated. The interest no Chale tros such that taken in life he fet him seef to be so the because a Celizer yact got From ment, not loving his om comby less, but purnaded that it was felling for him todoller where his life had teen shout.

The school for gives conducted by Mr Mr Investual 1851-56 mas complained of his the Committee of transmission Committee of transmission and Committee in the converted to the contrained affect of Missionery with and when the contrained as he tooked not

seron the cety reprired to a flace in the this love ce no a jud site for a school. The confundant reform measures gave him the new for school formiliges in 1882; the for coursely his 1883; The Civil murrioge act 1884. Cuttic mostin also nor a defined as to print of tongth cal services. Auther improduce this has the incorporation your mission. The trudch of church's enorted him to join with ther Mr Vaugher, a R.C. prelote, in which to patromplans At putlish a new Fistament which the archistox comed afterne. I Summer me the founders you Mapanero Bette truety were the aucher of wany had for mote circulation. The men yet Lea were fively will finded for by the found are of a Bethe Alit, the Choflain bring sufferfield lythe U.S. Frences Joenly and the There Charle missionary Society. It was the freed Molesmen and furthers to and the poor and newly leaned when tame in their Jon in Church were such to sufferers in Jan Felike the oura of that place untooked ecclisions head leveror and mote to De Trumbuce, " Hat Ine who has provided to remard the cup of cold water given in This name, may crown you with well force a my disere " Enmently practical, garial and four of pleasantry, pulie with suspect wang where,

de mes also one of the must theight of more with interest in each department of Christian hoste, and Constantly prayer ful. It was his our line to devote how to the carry menning hours to Emmunica with Fort and Incale the fullership ofthese hours with loring fortilice. Outlications: He Meightor after nows The Record; La Piedra, La alianga Escurilica, El Theroldo and Lo aurora. Some oftere titles are non yethe past and the Mermi and others shared in such norte. In a feriod of Buntule published a samon weekly In Thenich in a former chi Keper La Catora. The her was tireles were to constantly Kept in mod the wear of to Chilcan herfle us sell as the viction of the his une flock. Here we trucking pressye and purpers un tire premale stancing this conflicte yelding of y timely to That. The man ever Isaoc and Kniedly. Drand Mrs Frunchel Mueutte realities & surver and Divine Composit. They had list thetaren in in forcy and later in This Mont for David following he facter in the municipy and a sheders in yole theo. Tetore, mas drowned at new Lordon in society a long's life. The spring from a yacht to get the try and there tring no small tout, it tish so much time to tack that when they reach I for the try he had sufferted bavid sauk. Mary, a fether

puduate of Milenley hvid tot a short time apter reaching home. Slephen, agraduate physicean in the way have outracted yellow four will died at Sea. Here in the fair hote and promise Aypeth were taken was to dested facte and mother fatively, husffrely mut an saking Weinfert other si the sure tope yet hijo to come. When It Trumber per asleek it mas a release from the fair he had long soffered from curpina, and are entering into rest after a life of furthe und privile desotion, consecrated sich and printful. In early murhose he made the topages around Cole From, and When rebenning from Chile Wite married, after a long myrge the Ship has leaking body and it has a question whether first could be reached. They procly made the harter mit much relief, and to him there remained many years of hoffy some muder some defluet essentions. I sim in Come home to Cherished to has one of the most fracions and modert y suce. This Love Ins a flace of Joy and ofen hisplatchy und his premary is Mar to many. Mich reference boyour mention of some places Month may Load that in some Jongi commentes The Turchois of the Chunch of England in the This cotal Thurch are welcowed by a pation y the fertle

De muhue mes much in fair of the Union method for others. Courtenaly and commentey he advocated the line marriage and other refines and confined unte Priduct Santa Maria Seme fanges midents are frome to first hime restrants, to take a light new of responsibility and to regard the country as the place of commercial success. It is regard that there showed he Chartenin next see their those and it was De Immelues aim where that the alloch me . In I fait in the hart of fessign swedent should excuplify religious interest to the people. In Chief increasing numbers your where declining from the habitume relation to the Established Church and the Religious come mus monthace a discussion of Roman news and Clause. There were mangipais when the encouragement, lovere few and the difficulties many. With heroic pereverance he fremed in and in, in the more option local church and in seeking Is heeps the Chilean people, and when he pulsed anny their leading hohers shoke ofhere in the levis of warm offmerahine and attechen.

WANGE

T

In the year 1844, a few British and American residents in Valparaiso united in sending to the Fortign Evangelical Society of New York for a minister "to preach in English and Spanish". This society, afterwards known as the American and Foreign Christian Union, placed the request in the hands of a young man who was just completing his theological studies at Princeton. David Trumbull was ordained in June 1845, sailed from New York in August, and arrived in Valparaiso on December 25th after a voyage of 157 days.

For a few months, services were held on ship-board; and tradition has it that he preached his first sermon, on shore, in the printing establishment of "El Mercurio", a "printer's horse" serving as the pulpit, while the small congre gation used rolls of paper as seats. After that, a varehouse was rented in the city. This was small, accomodating, at most, about fifty persons; and so dark, that often in the daytime it was necessary to light candles and whaleoil lamps. In 1854, Union Church, which had been organised some time before, purchased the site for its first building. This was completed in 1855, and dedicated in April of the following year. This building was historic, for it was, as Dr. Trumbull used to say, "the first protestant church erected in South America, or on the West Coast from California to Cape As the walls of the new building bagan to rise, there was considerable excitement in ecclesiastical and government circles. The municipal authorities gave peremptory orders to stop the work; while the Government sent word to the church officials that any attempt to hold service would be prevented, if necessary even by police force. But Trumbull came of fighting stock, and he was well backed up by Britishers who never know when they are besten. Under one pretext or another the work went on, slowly and almost imperceptably, until at last the building was completed. Then the Government positively refused to allow services to be held. Six months of negotiation resulted in a compromise, and the Covernment gave its consent on condition that the Union Church people would build a wooden fence high enough to intercept the view of the building from the street, and that the choir should sing so softly that passers by should not be attracted to the heretical wor-As an indication of the temper of the times, it may be added that several Chilian ladies married to Englishmen expressed a desire to attend the protestant service with their husbands; and that they were notified that if they persisted in their attempt, the authorities would be compelled to use the police to prevent such a desecration of Chilian soil.

Once in possession of its own building, and with regularly conducted services. Union Church began to grow in wealth and numbers. It would have been easy for the young minister to settle down to pastcraft duties, and to the enjoyment of the social advantages of his position. Trumbull however, wegarded himself not merely as the pastor of a local church, but as an Apostle to Chile. The call that first came to him - " a minister to preach in English and Spanish" - was a call to a larger life. The great object of his min-

istry was to preach Christ to the natives of this land.

This first step in this direction was to send to Santiago several boxes of Bibles and tracts. This was early in 1858. About twenty years before this, an agent of the British and Foreign Bible Sectety had sold a few Bibles in Chile; yet all we know of this work is \$2226 a pastoral letter of the Archbishop in which he thundered against the "devil and his works", and ordered the Bibles to be burned; and this was done publicly in the plaza of Cuillots.

The first systematic and successful attempt to circulate the Scriptures in this country was the work of David Trumbull. These Bibles were probably the first exposed for sale in the Capital, if we except a few which were introduced as early as ISZI, by James Thomson who used the Scriptures as a text book in his schools. In a letter which appeared in March of ISSS, the Archbishop prohibited the study of the Bible under the severest penalties of the Church. The Bible, in it, was declared "fradulent", "heretical" "dangerous", and every Chilian was forbidden to have a copy in his possession much more to read or study it. Trumbull answered this letter. The Archbishop then retired, leaving the Rev. Francisco Garfias to defend the interests of the Church; but after an interchange of several letters on both sides, the Rev. Mr Garfies withdrew in confusion. This incident is worthy of notice because it was the first skirmish in a series of battles which lasted for near-

ly \$5 years. In 1860 Dr. Trumbull, to call him by the title he afterwards received, wrote to the British and Foreign Bible Society asking them to send an agent to the Coast. Richard Confield arrived in Chile in 1861; and a few weeks after his arrival, the Valparaiso Bible Society was organized with Dr. Trumbull as President. The success of this Seciety which lived for years as an independent organization, and which exists today as a branch of the Brach and Fredible Fociety, was due in great part to Dr. Trumbull. Up to the time of his death this local society put into circulation IOI,265 Pibles and Testaments, 197,000 religious books, and collected on the coast about IO2,000 pesos, equal to about \$70,000 Amorican Gold. In connection with this Bible work, there is an incident which is interesting Rev. Father Vaughn, a brother of the Cardinal, visited Chile late in the Seventies. Discovering that few Chilians possessed a copy of the Scriptures, he collected money for the purpose of publishing a cheap edition of a Catholic New Mestament. Dr. Trumbull helped him secure the needed funds, -in fact collected quite a sum among his own church people. This was given to Father Vaugho on condition that Dr. Trumbull was to receive a certain number of copies, once the edition came out. This New Testament, bearing the authorisation of the Fope and the Archbishop Of Chile, was printed in London, and afterwards forwarded to Valparaiso. For nearly a year no trace could be found of the invoice. The ecclesiastical authorities denied all knowledge or the books; but they were finally traced from the Custom House to the house of a priest, Mariano Casanova, then ecclesiastical governor of Valparaiso and afterwards Archbishop of Chile. Once in possession of this knowledge, Pr Trumbhll threatened to take legal measures to secure the number of copies which belonged to him; but before the suit was instituted, the books were delivered at the Fible store to his order; and, as a result of his farsightedness and aggressive energy, there was put into circulation a Catholic edition of the New Testament which the Catholic authorities would fain have suppressed, and which have proved very useful in Frotestant Evangelical work. In 1863 there took place the celebrated discussion between Dr. Trumbull and this Mariano Casanova, - a discussion deserving notice not so much for itself, as for the results it produced. In Chile there is a Saint of Agriculture who guards the fortune of farmers, giving them rich barvests and sending rain at the appointed times. Since the seasons are fairly regular, the good offices of San Isidro are seldom required. Occasionally, how the rains are delayed, much to the loss of the sower and the distress of the eater. At such times mild measures are used to begin with, and the Saint is reminded of his duty by processions and prayers, and placated by offerings. If he still refuses to listen, his statue is banished from his Church, even manacled and besten through the streets. Such scenes take place in Santiago even in our day. In 1868 San Isiarc agwered the prayers of his devotees with commendable promptitude. Mighteen hours after supplications had been made at his alter, rain fell in copious showers. In view of this signal blessing, the Archbishop called upon the faithful for contributions to repair St Tsidre's shabby church. It was at this juncture that Dr Trumbull entered the lists; and in an article entitled, "Who gives the rain?", which was published in La Voz do Chile, he attacked the practice of Saint worship. Capanove replied in "El Ferrocarril", and the battle was on. Charge and ecumier charge followed in rapid succession. The affair got into the provincial rapters, and was discussed all over the country. San Isidro and rain became the question of the day; and at last Casanova withdrew from the field, routed foot and horse. As a result of this discussion, Pr. Trumbull became the asknowledged champion of Protestantism in Ohile. The progressive party at once recognized in him a powerful ally; while the ultramantanes saw in him a dangerous foe. His sphere of influence now extended beyond the local church of which he was pastor, to the country at large, and he took his place among the leaders of national In those days, the early sixties, all evangelical work among the reform. Chilians was impossible. It was dangerous because of the temper of the people, and punishable because opposed to the law of the land. The famous Fifth Article of the Constitution declares that the Apostolic, Catholic, Roman Re-

ligion is the religion of the State and of the people, any other form of wor ship being absolutely prohibited. As long as this article remained unmodified, and in force, all protestant worship was out of the question. It is true that the members of Union Church were permitted to hold services in the building they had erected, but this was really illegal- a degree of liberty being allowed as a favor to British rerobants, and to their divionatic repre sentative, but this liberty ecold, by no means, be expected to guarantee the natives of the country a like laberty. It was at this time that the leaders of the liberal party, and Dr. Trunbull among them. draw up what was known as "the interpretive law". This was passed by Congress in 1868auring the presidency of Ferez. The original draft of the hill allowed liberty of worship, under certain condutions, to "foreign dissenters"; and it was due to the efforts of Dr. Grumbull that the word "foreign" was omitted, and Chilians became entitled to the benefits of the neasure as well as foreigners. The bill, as finally ressed by the Chilian Congress, permitted dissenters to held cervices ir private buildings, as also to establish private schools for the education of their children. It prohibited, however, all acts and shows of worship, such as processions, bells, straples and current types of Sharch ly architecture; swill it was the passage of this bill which made preaching in Spanish possible, and Dr. Trumbullwrote at once to Hen York asking for remnforcements. Indeed, in answer to this request, Mesers Merwin and Tayre were sent out on Chile in 1866.

Trumbull was the editor. The first number was published in 1869. It was of 16 pages, about the size of the Outlook, and appeared at irregular intervals as often as its exchequer and Dr. Trumbull's other duties permitted. The name was characteristic. "he liedra", that is the hock"; and on the title page, printed in bold type, were the tords of Christ to Feter, "thou art Feter, and on this Rock I will build my Church". The expenses of this little paper were paid by contributions collected by Dr. Trumbull, the last number appeared in 1879, when "La Alianza Emangélica" became the organ of the Mission.

In those early days, and, in fact, during his whole life the Doctor was greatly interested in the translation and circulation of tracts. Finding comething he thought might be useful, he would grint it, and start out afterwards to collect the money to meet the expense; and so successful was he in this line, that he used to say his epitaph ought to be, "here lies a good beggar". It is impossible to calculate the number of tracts ard useful periodicals thus put into Spanish and circulated

pared for the ministry by Dr. Trumbull; and Dr. Root, the American Minister, a college graduate and a Trasbyterian elder, who was present at the examination, praised in highest terms both the qualifications of the candidate and thethoroughness of his preparation. The ordination services in the Capital attracted considerable attention. One liberal paper spoke of it as "timple", "sincere", and "spiritual"; while a clerical organ declared the whole service to be "simple to coldness, maked without a touching note, possessing nothing of spiritual emotion, lacking a breath of the religious perfume which descends from the great arches of our magnificent cathedrals". All the missionary force, consisting of five American missionaries, were present and Dr. Trumbull gave the charge to the master. The relations between these two men were those of faul and Timothy; and it was with deep grief that but four years afterwards Dr. Trumbull was called upon to conduct the funeral services of his beloved disciple; and during the nine months which intervened before Mr Christen came out to take charge or the work, Dr Trumbull, a busy man, indeed, found time to make five visits to Santiago, helping to keep the church together and to preserve the things that remained.

In 1873 the Fresbyterian Board took over the work in Chile. Up to

In 1873 the Freshyterian Board took over the work in Olife. Op to this time it had been under the charge of the American Foreign Christian Union, an organization of the Congregationalists and New School Presbyterian After the union between the Old and New School, there was a readjustment of mission fields, and the work on the West Coast was taken over by the Fres

byterianshurch. From his diary we infer that Dr. Trumbull preferred the Presbyterian Church to his our for this work, and this reveals his breadth of vision. In those early days church lines were strictly drawn. Dr. Trumbull was a loyal Congregationalist. He believed that this polity had the canction of primitive Christianity. He never consented to become a repter of the Chilo Prosbytery; yet he laid aside personal preferences, and for the good of the cause he had so ruch at heart, used his laftuence to entrust

The interpretive law of 65 wave to protestants of whatever nation-

ality the right to hold services and establish achooss within private dwellings. This was practically all the liberty enjoyed by foreigners or natives at that time, and for some years to come. The Catholic Church was all powerful, and ruled with a rod of iron. About this date the Emplish colony in Val paraisolicoght a piece of ground for a cometery. In Santiago, however, as late as 1870, protestants year buried with executed criminals and spicious ir the hill, Fants Incia, which was regarded as outside the city limits. Then Berjamin Vicula Mackanna transf. med this hill, and made it one of the most beautiful places in the city, we transferred the doub baries there to a deak corner ascarated from the Catholic century by a high well; and marked the burial glace in Santa Lucia with a marble slab bearing the inscription, "Here rested those exiled from heaven and earth'. From this time the protestants in fantingo and a place in which to bury their doad, and were better off in some respects than the natives thersalves, for all the other commeteries were in the hands of the Church. Any catholic in full communion had the right of burial; wet even for these exhorbitant ages interment dues were charged. and it was no rare thing forhodies to remain unburied for days until the friends dould raise the money deranted by the Church. Baptisms and the regis try \$500 of butchs and marriages were in the hands of the parochial priests, and fees were demanded such as the poor could ill afford to pay. For this reason many did not call in the offices of the Church: while in regard to marriagns the state of affairs was even torse. In the case of protestants, there were vexatious delays and heavy expenses, to escape which some were married by the British or American consuls on board of vessels of their nationality, on the high seas, outside the three wile limit. The marriage of a Protestant to a Catholic was made acon more wifficult. Provided a dispensation from Rome were socured, it was possible for a Protestant to marry and renain of his faith; but this involved a long delay, and an expense running up into the hundreds and often the thousands of pasos. He could still retain his religion and he married if he poid heavy fees to the parish priest, and morover signed a statement before a notary-purite promising to bring up his children in the Homen Cacholic faith, never to criticize that Church, allow his wife's confessor to choose the achools for his children and direct their education, name abs executors of his cotate only such persons as were approved of by the confessor. Otherwise he could marry only by becoming a catholic and thus making a public objuration of his faith. the case of catholics in was much easier to legalize their marriage, but such cutrageous fees were charged that the lower, middle and poorer classes were inclined to ordit the coremony. Hany illicit relations were and are today due to the cupidity of the clargy. In fact, the Roman Catolic Church over one hundred years in the school of illegitimacy. In order to remedy this state of things, a revenent was set on fact in 1975 which resulted in the reforms of IC80 and IC84. These reforms embraced the whree points read; referred to. Civil registry of marriages, births and deaths; civil mar riage: and Government ownership of ceneteries. Those living today can har dly imagine the tremendous excitement created throughout the country by the mere proposal of these reforms, and the imminent danger there was of a religious civil war. To my personal immovledge Dr. Trumbull was called four times to Santiago to consult with President Santa Maria and the leaders of the liberal party. In the heat of the fight it was proposed to take extreme measures, and declare, in addition to the three bills already mentioned, the Separation of Church and State. It was aue, in great part at least, to Br Trumbull's efforts that this step was not taken. Subsequent events proved

the wisdom of Dr. Trumbull's views; for the liberal party had overestimated its own strength, and underestimated the forces of the opposition. Wad the Charles of Church and State been attempted, that bill would never have passed Congress, and that would have also sealed the fate of the other reforms. A cath clis reaction came on shortly after, and it is highly probable that if it had not been for Dr. Trumbull, none of thece reforms would have been sanct red by Congress, and that we would still be living actay under an ecclearestical transpositor inegined then described, where the liveral advance then initiated, not only are profestants free to hold services and own and hold their property under personeria furifies; but the very trate recognizes them still further as religious orders, in that I sadmite their church fittings, organs, att. True addition to surgice?

Into the ground of their being used for "divino worship".

Into the griver thas a reforms accome laws, the friends of a Trumbbull very passed, and some disrepted accome laws, the friends of a Trumbbull very passed, and some disrepted accome laws, the friends of a Trumbbull very passed, and some disrepted accome laws, the friends of an Trumbbull very passed, and some disrepted accome laws, the friends of a Trumbbull very passed, and some disrepted accome laws, the friends of a Trumbbull very passed, and some disrepted accome laws, the friends of a Trumbbull very passed in view of his american that he had renounced his american citizenship and hell become a maturelized Chilien. This seemed inextite

bull vereleazed, rac some discayed, to term that he had recommed his awar ican citizenship and he become a naturalized Chilian. This seemed inexpricable in view of his great love for, and athemon lovely to, his native land. Surrounded with foreigners, he defend a his country as brively as his Continental ancestory did before him. No drittiner, even in friendly fact, could notable shiptingly of the blates, and escape unwounded. Once an implishmen at his table remarked, "I never could understand, doctor, how you keep that picture on your wall, and in such a conspicious place too?" The picture represented the Pesex in Valpanaise bay striking her colors to two English non-of-war. "It ha smile, and in his aulcet voice, the Fr. replied, "I would'nt take anything for that picture. It's the greatest curiosity in the house: For it is the only instance in history where an ancric a vessel ever banded down bor fit a fo an enemy. In your duplicate that in English history?"

It was strange therefore that Dr. Trumbull should, elicit rer, have clarged his nationality a change in which he had much to lose, and mading to gain. In a moment of confidence he solved the punale. During the dath days of the reform account, when defect seemed inevitable, he say in fine the pure; and then it was, he said, when he had made a vow to God that, if his prayer; and then it was, he said, when he had made a vow to God that, if his prayer; and then it was, he said, when he had made a vow to God that, if his prayer; and then it was, he said, when he had made a vow to God that, if his prayer; and then it was, he said, when he had made a vow to God that, if his prayer; and then to the reasons for it was seen insufficient; but no one, I think, will venture to question the purity of the motions which he had given his life. His prayers were answered, and he paid his vow.

The interpretative law of '65 merely tolerated industrial worship. there was however no least basis for to toworship which was not regarded as worship, nor were the buildings in which it was held corsidered as chareles, and what was more, no protectant organization could hold projectly in its orn Union Thurch obtained legal recognition in August 1877; but not until 1388 did those most interested feel justified in petioning the Government for the incorporation of the Presbyterier Mission. The original petition, as drawn up by the Mission's Committee, was couched in the mildest of terms. Before it was presented, however, it has sent to Dr. Frumbullfor revision. We was at that time too feeble to attend the sessions of the Mission in Santiago; but the old spirit was there, and under his hand it became clearly and positively protestant and avangelical. The first articla respectfully asked the Covernment to grant those who believed in the reformed feith based on the Holy Scriptures, the right to exercise and propagate their We presented this petition, never expecting that it would be approv ed; but it was, and the Freshyterian Mission, under the name of "La Union Evanjelica! was granted incorporation by a decree dayed November 1388. This was Dr. Trumbull's last work in connection with the Mission, and it was the erown; for it placed all Evangelistic work on a legal basis, and practically granted, not merely the Fresbyterian Mission, but all other organizations laboring in Chile, freedom of worship. K

Dr. Trumbull's last years were peaceful. His children were with him: His son in law was pastor Of Union Church, which from small beginnings he had lived to see grow into a large and influential institution: The Mission was extending its influence and striking its roots into the soil of Chilian

thought and life: National abuses had been gorrected, and religious freedom granted to foreigners and native protestants alike. He had fought the good fight, and won; so that when he was laid to rest, in the ceretery which he had helped to secure so many years before, Chile accorded him such honors as she rever gave to any other of foreign birth, and to few, if any, of her own sons.

I have duelt at some length on Dr. Prumbull's influence in ustional reforms and in mission work, leaving to others who were in closes touch with him to describe him in his domestic and social relations, and as pastor of Union Chare). I carnot close, however, without referring to his varied activities. The Thellering Ponc, an orphen seylon, over its existence and the building it occupies to Dr. Enumbull and Mr. Vervin. The Escuela Popular, the oldest and largest protoptant school for Chiliars, was founded by these two men, and the annual subscriptions for its support, begun thirty years ago through Dr Trumball's in Themselves, continue still. Phrough his efforts too it was that in the paractics as American Conjety cart our the forts too it was that in the serecties as American Society cent out the first secmen's chaptain, and it was In Smuchall who became respectible for hall of his salary, and who heriden secured the funds recessary to buy a bulk and fit her up as a Bethel, moviding thus for the care of our floating population. The Duglich Board School, which was a very prominent education—al factor in Valperaise for years, and its beginning and continuance for yourney years, in large part to him; as he was also a director and one of the prime movers in opening the Blas Gravas school, the first retive school to be establishedunder the direction of other than clarical influence and super vision; while for the first sen years of independent work in Valparaiso he and the trumbull entirely supported themselves by maintaining a young ladies school, which with regret was discontinued in order that he might devote all of his tire to church work, even though he was offered much less whan he was then making by his autside work. Later on he published The Fecord, a periodical of from 16 to 32 pages, which for years served as the organ of Christian work in English for the whole Test Coast. The Record appeared mon thly, and always contained a sarmon or other religious moverial which the isolated groups of Britisherscould make use of as they met together for a simple service on Sundays. Or Brumbull was the editor, business manager, the only writer, and even his even proof reader, and call this he did in addition to the Jubica of a large and exacting parton. It was simply surprising that he abbenited and did, with me air of haste or apparent expenditure of nervous force, but quietly, calmly, as one conscious of his own powers and the mester of himself and of the situation.

Doubtless the incluence Dr Struchall exerted was due in some degree to the peculiar times in which he lived. He was a sylendia fighter, and the times demanded this type of man; but the elements were so sixed in him that he would have seen a marked can wherever is had lived and whatever might have been the circumstances in which his lot had been cast.

His nower is to be found, in the first place, in his wincome personality: - the gracious smile, the genual bomon, the delicate took and the fine courtesy of a gentleman of the old school: and to this mast be added the kindert of hearts, always interested in everyones welface, and desiring that all men should be befored and savec.

It might to supposed that this champion of the Patth ras haran, brusk. aggressive, and that he won his buttles by fint of hard blows. These he cou Id give; but that is far from the truth, for this gentlement of courtly mien was a born diploman, the fact that he, an American, was for over forty years the successful pestor of a church composed of English and Scotch, whose hetional occentricities are rather increased than lashened by estdence in a foreign land, speaks volumes. In the discussions with Casanova, there van bitterness and personal invective on the one side, - on the other, the spirit

that would conciliate and win rather than crush and defeat.

Every good work appealed to him, from the opening of a local sever to a national reform. It is remarkable the deep interest he took in affairs which touched him only remotely. A few notes from his diary are in point, "Trote F. in Valdivia anent qualifications for German church- emphasized the spiritual: Sent box of Bibles and tracts to T. in Copiapo: Spent morning with

Señorite h. revising sernon in Spacish for II's service tomorrow: Wr.L. called; much discouraged over conditions in St. Paul's- had prayer with him:
Helped B with his translation of Sea la Luz: Wrote H. in Gunyacan urging him not to give up reading a sermon on Sundays to the small group: Saw D. shout not holding French service in Sanfinger Had a long tall with seller B. shout new holding Prench service in Sanfinger Had a long tall with seller B. shout new educational programes proposed by dovernment- recalcal to can him American educational programes proposed by dovernment- recalcal to can him American educational programes proposed by dovernment- recalcal to can him American educational programs are stated for Bibles: E. is behind in collections for colorrateur, urging extra grant of Bibles: E. is behind in collections for colorrateur, urging extra grant of Bibles: E. is behind in collections for colorrateur, urging extra grant of Enhiles: E. is behind in collections for coloring to pain. These are a faw write again: Second in print. That work over for this month. These are a faw in less than the month second in print. That work over for this month. These are a faw in less than the month second in print. That work over for this month. These are a faw in less than the month second for print. That work over for this month. These are a faw in less than the month second for print. That work over for this month. These are a faw in less than the month second for print. That work over for this month. These are a faw in less than the month second for print. The correspondence of the form the color of the form of the print. The form of the fo

Ogopied from hasty notes written by Rav. Wa. H. Lester J.D.

Cant 143 Lão Gaul. Poragil REV. E. VANORDEN De Cember 9 0.9 CAINA, 143 SÃO PAULO ( ale a) BRAZIL Cod. Tel. A. B. C. 5, B Ed. Robert Speer Ess. UAN 5 1910 New york Mr. Speer. In to day's prepar there is a telegram from Dear mr Speer, London which days: it tel from n. york to the Jemes says that mr. O. Speer. Secr. of Im. Prest Q. of For Mess speaking at a banquet said that the mondal Worthere is an act of fortitude moderos; and said he I have furt returned from I america shall I found in deplerable conditioned bost in regard to immorality and ignorance and lack of seligion which I observed everywhere I can hardly believe that you and make do troughing a statement, eventer were true, at a pulle meeting, for it sile create only bad mile on the part of it Brazilians do ham to the and of il minimacies and is for from being the exact condition of affairs. Your visit was a hurried one and hence fruit alser sations and be at the best superfraid your intercourse an principally & min mineries and native partons which see necessarily through one glass, and have delden an eye to the good things that go on on the other trade

of the line for our Lord has among all classes and conditions of men people that work forthe good of their feller men. I hape that it is not true what it telegram reports you have daid and thee thank you for a statement of That you really bend Lay. A day or too ago aw. ex Smith of Campines fack me a visit and he mentioned the great edu. Cational actablishment and Il Hospitals 16 Section of Charity are dustaining, and he sporte in a caller depreceating may, and I Feld him of the good work that is going on here in I. Canh and that not later than last seek the Catholice Brotherhoods had Sent a petition to the Secretary of Justice arking him to close It in decelet eshi believes in amendagraphos in this tety. of course Mese in very much to enth ease out that in the Case everynhave , bue thing en' one Il Good Tuns Church in Brazil have no longer that moral influence which they had befor il Republic Bu. established Il Vorte tank Press is a very rocak affair and I pres the Lord Mar your visit to us mar, lead to Il dending out of capable de ortid men to put the matine chercel again en a pontin te lake a fuccesful part in the moral and religious regeneration of Brazil Find a le Sind El anader food mr. and manefare not The Religious Condition of South America.

The growing interest among American Christians in South America as a missionary field makes such a theme both interesting and important.

Sentiment has too often been the inspiring cause of foreign missionam ary effort, but we are coming to understand that a knowledge of facts is vastly more effective in securing Christian response to missionary calls. This makes the task of writing on the above theme much more serious. The writer regrets the limit of his familiarity with the subject in hand but is happy to contribute what he can to increase the fund of general knowledge and so deepen Missionary zeal.

There are many elements which make it difficult to present correctly a just view of religious conditions in South America. The territory is immense. The neglected continent has 6.500.000 Sq. miles, only a million less than North America, and has more than 35,000,000.of inhabitants. Were the various Republics and the scattered peoples united by freming quent and easy communication, as is the case in North America, Manuere there a constant interchange of ideas and of facts, by means of commercial, literary and social movements, it would not be difficult to present in order statements and figures that would give a full idea of religious conditions in this vast region. Communication is yet limited and crude except along the coast line, and and the press is yet in its infancy, and there is very little vital or thoughtful exchange between the various Republics, which fact is all the more surprising because of the natural affinity between the influential portions of these nations. When we consider the numbers of aporiginees not yet asimilated, and in many cases not yet civilized which form an important part of the different peoples the difficulty in presenting a statement of religious condition becomes more apparent.

These aboriginal tribes exist in all the Republics writes periaps we

ş

except through and Paragray, and form a large and almost inaccessible portion of the people. These tribes differ in language, customs, ideas and life, quite as greatly as do the tribes that populate the interior of Africa.

It is also difficult, nay almost possible to secure facts as to the real interior life of the dominant church. If the Roman Catholic Church in the United States is a vast secret organization, planning and carrying out its work without the aid of the ubiquitous reporter, and letting its purposes, like prophetical explanations, appear only when the event is realized, how much more does a veil, this vast and complicated organization in nations where it is a dominant power by constitutional and legal authority, and where it has exercised this power absolutely for more than three centuries. The best that can be done is to study the fruits of the system as borne in these lands, by which study we may be able, in part, at least, to judge of the real quality of that tree, which is supposed to produce religious fruit.

in mind antecedent causes. Those familiar with the history of South America will recall that with the Spanish conquerers there came to these shores a complete equipment of Romanism, consiting of Bishops, Main priests, monks and nuns, in addition to the rank and file composing the body of the Spanish soldiory. Every step in the maurauding progress, for these early visitors came as robbers and not as those seeking new homes of peace quietness and purity, as did the early setlers of the east coast of North America, every step in this blody. history was blessed by the Church, and the same force that fraudulently secured gold from the milder aborigines also compelled them to adopt the religion-?-of the usurpers. Where ever the Spanish conquerer planted his power there the representatives of the Romish hierarchy built churches, established con-

vents and nunneries, and brought the submissive natives under their with spiritual as well as physical control.

Then was a splendid opportunity to have revealed the Himse spirit of true Christianity, to have won the various peoples to a simple and lovand ing faith, to have shown among them the beauty and attractiveness of Christian civilization, but instead of this there was a revelation of human repacity and greed, and a ruthless and inexcusable trampling upon physical and moral rights.

In after years when the the descendants of the inhuman conquerers threw off the yoke of Spain, the Church was quite reads to part company with the father land, and was prompt to intrude her hand in the work of establishing new nationalities. There was not a single constitution adopted by any of the new republics in which the Church did not secure the introduction of articles which bound the people to sustain forever the Church of Roma as the national religion to the forcible exclusion of other forms of faith. And there is not a Priest in that Church in the United States to day who would not say that the action of those ancient ecclesiastics was not justified.

When Brazil threw off her allegiance to Portugal and set up an empire instead of a republic, then by prompt priestly interference the new nation was duly mortgaged to Rome.

It must not be understood that during all these centuries the Church of Rome has not been engaged in any good thing in these nations, or that that she was employed only in seconding usurpation and in making gain for her-self. There have been during these long years many noble instances among the priesthood of individual service, and the various orders of monks and nums have in some directions done something to mitigate human sorrow and woe. The Jesuits have given marked sillustrations of devotion to a religious vow, and to their own cause, as they have penetre

eastern wind Bolivia, Peru and Ecuador. Had their mission been to teach the indian tribes what Christianity really is instead of securing an dexternal and formal allegience and service to the Church of Rome; had this mission been to educate, to elevate, to civilize instead of to dominate these various groups these regions would present a quite different aspect than now appears. These men devoted to their one purpose, Carrying out their solemn vow have given striking object lessons to the disciples of Christ, who look with longing eyes to the neglected continent for their Master, but who hestate to enter the darkness, the danger, the difficulty of reaching these misled masses.

As a present result of resulting there three centuries of misdirected labor , which has been a sad mixture of the good and the bad, we have a series of nations, which have been, officially, and constitutionally under the dominance of the Romish Church. This dominance has always meant much more than secular or religious teaching. It has been impossible me for priest or Jesuit to live in a nation, in which will they are recognized by the constitution and by public opinion as having a patent right to attend to the religious regress of the people, and not at the same time intrude themselves in the political and economic questions that would arise. Had this interfertance been on the basis of citizenship, or of exchange of ideas, or of attempts to bring the people to truer and broader views and to the practice of higher principles, the danger and curse would have been less. But the interference has been a ruthless, underhanded and unscrupulous effort to carry out ecclesiastical aims. This interference has gone to the extreme of using methods but authorized by Jesuitical casuistry but not by the laws of God, by which secret processes opposing elements have been quietly put out of the Mi way.

seeking to mantain its historic form, and still repeating its empty ritual and continuing its external coremenies, continues to insinuate in the political affairs of each republic, so far as this is possible. As the years have gone on this practice has become more and more repugnant to the various peoples. In some republics there have been attempts to restrict this interference by legal enactments while in others the ancient and permicious practice continues, but which is limited by a sentiment which appears as a warning and which in due time will crystalize in legeslation that will cut off this parasite and cast it from the body politic.

A more serious outcome of these centuries of Remish management has been the gradual extinction of conscience, and a diminution of those finer sentiments of the heart that contribute so much to successful win and happy business and social relations. There is also an increasing indifference to priestly counsels or throats. There are vast numbers MM who have no interest in the priests, the church, or its ceremogies. If these discontented ones pay any attention at all to these things it is from custom, or from fear of criticism, or from a blind superstit tion that there are times when something religious must be done, and it matters not who shall do it. In some cities public processions have about ceased, the viaticum, or host is conveyed privately to the sick or dying ,as in the U.S. In Cities where still the priest goes forth with coach bell and candles, the number of those who kneel in adoration of the passing deified wafer is vastly less than in years passed. Formerly every man took off his hat when passing the principal door of a church, in worship of the host on the high altar within, In some of # the more remote cities this practice continues but in others it is or rarer occurrence. The number of men who attend mass and confession is

greatly decreased, and among the women the same defection has begun to defuse itself. All this shows that the Church which has ruled over EMEM public and private conscience for more than 300 years is gradually losing its iron grasp.

The religious attitude of these vast peoples may be understood by the following general statements.

The religions of the Aboriginoes naturally fall into one group. In Bra zil there are a large number of different tribes. Among these tribes t there are certain afinities of customs, ideas and language, some of these tribes have been brought to nominal submission to Roma, through the instruction of priests who have penetrated these remote regions. This allegiance has produced but slight influence on character and life, and s small advance has been made in civilization. There are many tribes which have not accepted the teachings of the tribes.

In eastern Peru and Bolivia the indian towns are designated as "fieles' or. "infieles", that is "believers and "infidols". How much christian MMMW knowledge and experience the indians called "fieles pessess would be hard to say, but in some respects their condition has been improved, yet the great work of education, of civilization, of elevation, of real spiritual growth has yet to be done. In various republics the indians recognize the established national authority, but the more remote tribes are as independent and as free as they were before the Spaniards came.

Some of the tribes in northern Argentine, in parts of Brazil, Peru and Bolivia are hostile to Whites, because of injuries they have received from seldiers, and hunting parties and others. It is not possible to present any very clear statement of what religious ideas the wilder t tribes possess, but it is supposed that they have a more or less winds clear of the Great Spirit, or Power, whom they fear and in various ways try te appease.

,		
		ı

7

The Quichuas and the Aymaras of Bolivia and Peru are largely under Romanist control, and are quite fanatical, yet among these old Superstitions hold sway. The writer saw in Arequipa a shrine in which pictures of the Sun and of the virgin Mary were mingled, to that the indians could are the sun while adoring the virgin.

The NAMERICANE Araucanians believe in a supreme being, and Mark in various spirits, They do not have churches, nor ceremonies, but practice divinations, but little is known of their religious ideas.

Catholic priests have tried to win them but with little success, and lately there has begun an attempt to introduce the gospel among them, but the effort NAME is so recent that nothing can be said of success.

Among the tribes which inhabit Tierra del Fuego and adjacent islands and those that roam on either side of the Straits of Magellan religious ideas are almost entirely wanting. These indians live about as near the animals as human beings can and are supposed to be the most degraded of South American tribes, NME not even excepting the canipal tribes of the upper Amazon.

The next group is that of WM the Roman Catholic Church. This is the MM dominating church in South America, and is the State church in all WM the republics excepting Brazil. This church claims about all the people, but there are vast numbers that do not consider themselves Romanis. This group includes a great variety shading off from the blindly devoted, to the careless adherent, the totally indifferent, and the bitter opponent. There is no question but a large part of the people are nomin inally if not actually included in this group.

The number of those who have laid aside Romanism and who are either in the attitude of waiting for the light, or are indifferent to all religion, or have accepted with more or less clearness various forms of modern philosophy as constitution all that in needful for religion.

There are many materialists, free thinkers, followers of compte, and some spiritists. Besides there is a goodly sized group of evangelical Christians, which is rapidly increasing. There are scattered every where throughout the nations, and through their influence in the mission work of various companies of missionaries the leaven of the new faith and life is gradually permiating the whole mass.

In regard to the possibility of reaching these various peoples it may be affirmed that all South America is open to the preaching of the gospel. When Brazin changed her form of government from and Empire to a Republic, the Min new constitution authorized a separation between Un Church and State, but each Etateman one of the States into which the Min new Republic was divided, was allowed to grant aid to what ever religious body it pleased. The result is that no State help as any Church whatever. The whole country is open to gospel effort, with only the local restriction of petty annoyance.

The vast interior of Prazih is virgin ground. But little has been MUNTED attempted among those nearest to civilization, and absolutely nothing among the tribes on the vast interior Southern plateau, or along the MUNTED northern river courses. The work is exceedingly difficult, and has he its MANNAMEN parallel in missionary work in Africa.

The most scrious dificulty is to gain access to those tribes which have unjustly suffered at the hands of white men, and who are ready to treat harshly any who may attempt to approach them.

Yet by reaching the more peaceful tribes there might be MMMM indian converts who could penetrate the more inhospitable regions beyond.

The Argentine Republic, Uraguay, Paraguay, Chile, Venezuela are fully o open to missionary work, that is so far as the governments are concerned. Peru is accessible in a limited way. The private worship must be specifically such, in that the general public may not enternant places of

of worship, but those only who have tickets, which serve as a special i invitation to a private gathering. There has been a beginning in Callac, in Lima and in Curco, Prom the latter place missionaries who went to start evangelical Schools were driven out, but on appeal to the government they were sustained, damages were paid for books destroyed, and they were allowed to return, to the joy of the youthful lideral element of that city.

Bolivia is less ready to received the representative of the gospel, for the dominance of Rome is still very strong in that Republic.

columbia has for a long time been open to the gospel, for the government was liberal. The clericals have lately gained the control of politics, and conditions are not so favorable, but still the work goes on.

Ecuador, so long the darkest of all has come to the light. President MM

Alfaro, elected by the liberals, MANNAM has produced remarkable changes.

Fifteen years or so ago Rev, A.M. Mervin, then of the Presoyterian missiou.

in Chile, gave Sr. Alfaro a bible. Some four years ago Sr. Alfaro was at

the home of Mr. Merwin in Southern Cal. and said to him that when things

looked brighter in Ecuador they would need missionarics and Evangelica

teachers.Later on Sr.Alfaro was made President of that Republic and

has begun those changes that will make his words true.

Already missionaries have gone there and evangelical work has begun.

It may be interesting to know what is now being done in South America, to affect public opinion on religious matters.

on hand with a mass of European anti Christian thought, and with an abundance of corrupting literature. In Barcelona are extensive printing houses that supply all South America not only with Spanish works, good bad and indifferent, but provides translations of Prench, German and oth other authors. All departments are represented, art, science, philosophy, the morals are ligion.

novels of all sorts historic, moral, immoraland develish. French ideas a are at a premium, so much ku is french literature read in Chile in the original that the spanish of Chile is full of galicisms, or French idioms.

The growing defection from the Romish Church has stirred up that church to extra effort to counteract the general tendency. This is attempted by special emphasis in Church worship, in the use of the press and in the place where Rome is generally wise and far sighted, in schools.

The later liberalism has given an impulse to public education, The imperfect schools carried on in the past by the Church, and the undeveloped condition of public schools has left an open field for private enterprise besides these various missions have established schools of MM differing grades, for primary, secondary and higher education.

The excellence of mission and other private schools has stirred up the Chunch to establish competing schools with the special improvements of method and studies, together with special emphasis of Romish tenets.

The public schools pay no attention to religious instruction, The near est they come to this is a brief study of secularized biblical history. For these reasons should the evangelica movement give larger emphasss to Christian instruction to-offset the public rationalistic and the RM Roman Catholic revival of instruction.

Besides these influences, the most serious deteriorating cause is the developement of natural bunders tendencies. The weakening of the hold of the dominant church has cut the final slight bond between a vast number and any moral principle or restraint. In this the Church has lost its grand opportunity. The result is that sin and corruption reign far too widely. This tendency shows itself principally in gambling, drunkenness, licensciousness and faithless to financial trust. In public life it has changed politics from patriotism to plans for

there is no public conscience, and that few can be trusted. For this rea son public loans are made abroad, and not in the country ist self, and it is not easy toms secure local capital for developing local interests. It is common that young men shall have their mistresses before marraige and some do not dispense with them afterwards. The human heart, the fallen human nature is after all the chief obstacle to the spread of the gospel. But notwithstanding the efforts of the enemy, and the difficulties of the situation a Target number of missionary Societies are working in South America, excepting now only Bolivia.

The American, and the British and Foreign Bible Societies have gone MANN through all parts of Spanish South America excepting among the interor indian tribes. Visits have been made to Bolivia, but success there
has been limited.

Direct evangelical work is being carried on Min most of the republics. As yet less in Fouador, Venezuela and Peru. There has been a good degree of prosperity. Brazil has a Presbyterian Sygod and several methodist conferences. There is a methodist conference in the Argentine, and one to include Chile and Peru. The Presbytrery of Chile has been several Mis years in active operation. Some independant societies are at work in Ecuador and Peru. and in Chile among the Araucanians. The Baptists have a work in the Argentine and in Brazil. The Simpson Mission has be gun in the Argentine. The South American Missionary Society, of the A Church of England aids chapels among the English colonies, and the rector in charge can do what work among the native populations he care to attempt. There are successful evangelical Schools in Columbia. Peru. C Chile, Argentine, and Brazil. In the three last named there are Christian Papers bublished . The ME. Church north has an extensive press in Chile, and the M,E, Church has another in Brazil, Papers go where Missionaries oannot, and next to the Bible Societies work are the best pioneers.

Unhappily itis needful to report that there are some who come with good purposes, it may be, but with such erroneous ideas of the Bible that they become real disturburs in gospel work. What they say about the gospel is good enough, but they add many of the Judaistic ideas against which the apostles raised their voices, such as sabbatizing, MANNE and other Jewish rites. besides this they include feet washing as a part of the ordinance of the Lord's Supper, they teach that the soul sleeps in the grave till the resurection, and insist on other unbiblical prace tices, Did they follow Paul's example and refused to build on another man's foundation there would be less ground of comphaint, but when they onter evangelical churches and evangelical families, missleading the ignorant, and seeking by every nossible means to gain the members of evangelical churches to their views this is a case not of seeking and saving the wandering sheep, but a case of veritable sheep stealing. But a brief space remains to mention some things needed for the evangelimation of South America.

emphasis to all existing and legitimate effort. The hands of the Bible Societies should be sustained. Then the worker already in the field should be supplied with the needed funda and materials, that will enable them to utilize all their strength, and occupy to the best advantage their time. The late KAMMANNA cuts in the appropriations have been a serious hindrance to the work , when There KAGMAN should be a multiplication of schools, schools that will reach the various grades of society. Each church should have a school for its poorer children, and as most of the congregations at first are from the poor it is important that theen children of these families should have a sound and cristing tian education. The twenty years these churches hade existed should have given a large group of active young people who should have been

DY MA

trained ingospel truth and christian knowledge with out contact with the evil influences of either Roman Catholic Church, or the lower grade of public Middeschools. There is no influence that MINI contributes so much to the breaking up of hereditary ideas, and to a change of public opinion as schools. They should be multiplied to reach the children alike of the poor as well as those of the rich. Meere is no missionary investment that pays so well, for good schools are in a large part supported on the field, and their work is at the very roots of social in the winds of many at home and public life. The main difficulty is that the beneficent work of schools does not produce immediate fruit, and the average mission contributor wants the harvest from his investment to appear at once. When will the Protestant Church be as wise as the Papal Chaurch and be willing by patient continuing in the good work of wide WINDAM spread educational schemes, resolutely determine to over turn the unfavorable conditions of the Past transforming the youth, and so trans forming the whole people. The hope of missions is in the youth. The con version of the world in ourday and generation is chimerical for the adults of our day are fixed quantities, MM a few may be reached, a MM number of thousands, perhaps even hundreds of thousands, but to confident vert the world, this generation of Christian workers must work for the next generation. We must do what we can for the adults, but the larger part of evangelical work should be directed to the children. We may MM not be able to report at once as many figures, but if mission work is strengthened along the line of work among the children, we will be able to present grand reports to our grand children as they take our places and find native christian men and women and families to cooper. ate with them and furnish material for a sound ministry among the youth that have come to maturity under the influence of Christian MUNU schools.

It would be a grand thing if the philanthropy of those, who would extend Christianity, would reach to the important department emphasised so extensively by the Romanists, that is provide homes for orphans, so that these could be trained under the influence of a genuine christian home, and thus provide a succession of men and women to take places in Church in homes in work-shops as those who from the beginning have been under sanctifying influences. This too is a work that requires the time for fruitage, but a twenty years investment would multiply vast by mission influence in Church in homes. Native workers thus won would become lifelong toilers in the cause, and the stream would augment in dimentions and in usefulness.

use of printing should be multiplied. Tracts, books, periodicals.

These are silent, but powerful influences reaching points where many times the missionary cannot go. and being a valuable adjunct to Bible distribution and to itinerary work.

Not to mention other instrumentalities that should have prompt and large support, the writer begs to conclude with a suggestion that he fears will be pronounced bald, blank, terrible 1837 by heresy.

There should be a combination much closer than mere empty federation by which all christians, their families, their local churches in any single country be united in One single organization. The attempt to reproduce in any foreign land the special type of Church organization, polity method &c or any special denomination should be totally discarded, and the church of each particular mission land should be organized on such lines, and with such limitations and requirements, that is are suited to the nature genius, make up of the peoples who are to form their rank and file and who are to be their sole managers, when such success is reached as will leave the missionary free to go to until

other lands.

This does not refer to the fundamentals of religion, but to those denominational peculiarities, which are the result of local, United State State State Conditions, needs and influences, many of which are pure idiosyncracies, nting mannerisms, styles, customs, well enough perhaps as representing history or the habits of our fathers, or the peculiar development of ourselves, but which are wholly foreign, and also useless to the heathen peoples to whom we go with the message of salvation. It is certain that the m missionary should avoid introducing elements that have proved in the home land elements of weakness, but with a clear vision, a sharp judgem ment, a level head, and a steady hand he should retain and use only the good."

We should seek to form such churches as shall have in the country whe where they are organized, a peculiar home like quality, just as is the case with in the United States markes the M.E., the Bap., the Pre., the Epis., or other organization for that country, Or in Scotland the good old "Nirk."

We want the Brazillian Church, and it only for Brazil. the Argentine Church and it only for the Argentine, and so for the other Republics, Then there would be no harm in combining these until we have the Christian Church of South America.

When will the "great company of those who publish good tidings" be able to so see eye to eye that they will be willing to sink the not understood and the misunderstood elements of Church rivalry, which now appear of so much importance in the home land, and thus be able to save the titime now required to explain this ism, or that policy, or the necesity ecclesia stical of union with the home church, whether in America or great Britain, and thus be free to devote the entire time and strength to making know a

1.6

the common fundamental truths of Christianity, and so save the force now lost in church friction in missionary lands, to apply it to the MMM important work of self propagation and of self support.

Let all Americans recognize their special duty to South and Central America, and so harmonize plans, so contribute, so work that this so long neglected region shall make such strides in genuine work, that it shall present to all the world pictures of model missions, and results, that prove that the Lord's blessing goes with sanctified common sense.

John Mather Allis.

Santiago Chile

## TOTATO TO ALL AND AND A TOTAL OF THE PARTY O

"CONSTITUTIONAL" -- CRAICIAL UNGAL OF CANADAS AND VINLIGHDA PASTORAL OF THE ARCHBISHOP OF CARACAS AND VINLIGHDA JOORING TILL CHARACTER AND LIFE OF HIS CLURGY.

As an eloquent proofthat we always have sought to serve the divers interests of our numerous readers, we publish below the "pastoral" addressed to the clergy of the archdiocese of Venezuela by themost illustrion Lord Archbishop, Doctor Juan Baptist Castro.

he have always thought that priests, as men, have their weaknesses, paying thus their tribute to other Nature; and to-day the illustrisimo had archbishop has taken upon himself to ratify our beliefs, offering the portrait--full length--of the entire "craft" who call him by the sweet name of Father and Pastor. Lo here is the document."

THE CHARACTER AND LIFE OF THE CLERGY IN VENEZUELA, AS LIRECALD IN THE RECENT "PASTORAL" OF THE ARCHBISHOP OF CARACAS

"TO THE PRIESTHOOD:

TO THE VENERABLE OF THE ARCHDIOGRAE:

VEMERABLE PRILETS AND BELOVED COLABORERS: -

You will have read

undywe hope, with rost pious appreciation, the "Exhortation", admirable and full of apostolic ardor -- which our most holy father, Pious X, has addressed to the whole B. Cath. Clergy. It is amonument of wisdom, of piety, of zeal and of sweetest Christian charity. The Cath.press, and even the non-Catholic, - from one extreme to the other of the church, applauds . with reverent cuthusiasm this new act of in the pontificate of this extraordinary Pope, who to-day rules the destinies of "Catholicism" /Rom. Pious X could not but have interest intense in the Pricethood, since it is his fervent wish, that there be spread, as a new spirit, thruout the whole church, the knowledge, the love and the exaltation of the bivine Eucharist: for the priest and the "Host" are identified in their action upon the world, - so that the divine pacrament has the character and influence everywhere, which the clergy impart to it -- either giving it a position of obscurity, of depreciation and neglect, if the priesthood be not full of the spirit of its mystery: -or a position of glory, of love and triumph, where the priest presents it to the people with clean hands and makes it known with a heart on fire."

We thus have the object of the papal"Exhortation", viz, the object of the numerous local and national eucharistic congresses, and of the recent Congress General to exalt the eucharist in London,  $\log t$ .

The archbishop then continues his own exhortation, setting forth the sad character of his own degernerate elergy, and following with a Jeremiad over the facts which constitute the imperative necessity of radical hereform: - all in coice and forceful Jpanish, but so drastic and realistic that had it been written by a foreigner here, he would have been deported—or worse—without delay. The very much awakened Frelate says:-

Caracas,2/
We, then, obey the request of the Holy Father, associating our humble words with his august word, and giving to our clergy the specific instruction which they need, - drawing from this fount of limpid waters which flow from the pontifical "Exhortation"....

Cur Venezuelan Churck drags out a Inguid and sad existence...

Those Cath.Institutions upon which we can possibly count, are developing like weak plants, shaken by every wind of implacable contradiction and attack. Those good hearts, those souls that live in love of the divine interests, those priests who feel the breath of the apostolic spirit-these find themselves without, all but helpless in their efforts, and descrying no hope in the horizon of the future ..... The clergy have fallen into profound contempt because of events which have placed them on the declivity which leads to all manner of failure. there are no "calls for the clergy, and this contempt for them, so general, one cause for thi lack. Impotence, sterility, decadence, moral and spiritual—all these, accompanied by the strident and persecuting words of our adversaries,—these form the true and striking picture which our church presents to all who deign for a moment to contemplete it......

We have spoken much of the persecutions of which the work of Jesus C Christ has been the Victim in our land, but we speak very little or not at all of our sins, and more particularly, of the sins of the clergy, which have brought upon us these very persecutions Consider this well, Venerable Priests: there are persecutions which enrich the church and make it fruitful in sacrifice, and there are persecutions which decimate it, hew it down and pluck it up by the roots from the midst of a nation./France?/. The former are pure grace: the latter are fearful chastisements... And what has been thr results of the religious persecutions in Venezuela?.. The humiliation and opprobium of our church, with no fruit from all the sacrifices made, other than to show more terribly the justice of God. Among us these persecutions have had no good fuit whatever: they have served only to destroy us, and to give our enemies resounding triumphs, which have increased unbelief in many souls.

THE CHARACTER AND LIFE OF THE CLURGY IN VENELUELA, AS LIRECALD IN THE RECENT "PASTORAL" OF THE ARCHBISHOP OF CARACAS

"TO THE PRIESTHUOD:

TO THE VENERABEL OF RGY OF THE ARCHDICORDE:

VIMERABLE PRILETS AND BELOV E COLABORYRO: -

YOU will have read undywe hope, with rost pious approclation, the "Exhortation", admirable and full of apostolic ardor -- which our most holy father, Pious X, has addressed to the whole B. Cath. Clergy. It is amonument of wisdom, of piety, of zeal and of sweetest Christian charity. The Cath.press, and even the non-Catholic, - from one extreme to the other of the church, applauds ... with reverent enthusiasm this new act of in the pontificate of this extraordinary Pope, who to-day rules the destinies of "Catholicism" / Rom. Plous X could not but have interest intense in the Friesthood, since it is his forvent wish, that there be spread, as a new spirit, through the whole church, the knowledge, the love and the exaltation of the Divine Eucharist: for the priest and the "Host" are identified in their action upon the world .- so that the divine Jacrament has the character and influence everywhere, which the clergy impart to it -- either giving it a position of obscurity, of depreciation and neglect, if the priesthood be not full of the spirit of its mystery: - or a position of glory, of love and triumph, where the priest presents it to the people with clean hands

and makes it known with a heart on fire."
We thus have the object of the papal "Exhortation", viz, the object of
the numerous local and national eucharistic congresses, and of the recent
Congress General to exalt the cucharist in London, hng.

The archbishop then continues his own exhortation, setting forth the sad character of his own degernerate clergy, and following with a Joremiad over the facts which constitute the imperative necessity of radical hereform: - all in coice and forceful Jpanish, but so drastic and realistic that had it been written by a foreigner here, he would have been deported—or worse—without delay. The very much awakened Frelate says:-

cross of sorrow and scorning not a flower has bloomed. Cur church is reduced to such spiritual and temporal poverty, that it presents nothing less than one vast ruin. Such is the comfortless reality that we face. That can be the remedy for this desolation?....None other exists, save that which Pious X indicates in his "Exhortation":-the return of the priest to the supernatural life, to the practice pure and vigorous, of virtues of his calling: Let him appear in the midst of the people as the "man of God" by the holiness of his life. Ctherwise he will only interest the disrespect which already covers and wraps us round: the word of Job will be fulfilled; who, speaking of how God punishes he the sins of his ministers, says: He will take away all the glory of the priesthood by means of their own transgressions. "Qui ducit sacerdotes inglorios".

Let us see then, Venerable prethren, what part of the "Exhortation we

should take to ourselves. WE know where each of you stands, and God al-

ways knows, as in the days of Elias, those who have not bowed the knee to

SANCTTY OF LIFE.

Baal.

At great length has the Holy Father extended the "Exhortetion" to show the indispensable necessity of holy living in a priest: not a single word can be added...How great would be our joy, if we could say: Holine: of life shines out in our clergy: Their virtues are the consolation and hope of our church, for the zeal for the divine glory and the salvation of souls hath eaten them up:.....But this is not the case, Ven. Brethren The priestly ministry has fallen so far, that in fact, great is the number of priests who consider it only as means of livlihood. The grace of the priestly anointing has been almost extinguished among them, and the perform the acts of the holy office in a merely perfunctory manner: they are so many machines for celebrating the sacraments, without a breath of spiritual life, and having lost every sense of sacred things.

"These are the priests, says the Holy lather, in the "Txhortation", in whom the consciousness of Christ has grown feeble---that incomparable boon--Look at them, like worms clinging to carthly things, filled with vanity,

the least modesty, in a cold and, perhaps, unworthy manner."
The archbishop then comments: -On such ministers the bishop cannot count for the work of the kingdom of dod, save, perchance, in the smallest degre and at times, using all his authority: the bishop feels himself alone in the midst of such priests who live looking on the earth, hence are incapable of the efforts and sacrifices the work of Jesus Christ in the worl demands: they are only "boarders at the table of the Lord" - whose god is their belly", as 5. Paul exclaims; "whom, says the holy Father, neither the deep wounds of His soul, nor the lamentations of holy Mother Church, cause a single tremor - until the are overtaken by that terrible day of account: they are the savorless salt, fit for nothing but to be cast forth and trodden under foot of men! Therefore, holiness of life, which is the sum and height of the knowledge of Jesus Christ, - if this be lacking in the priest, all is lacking."

THE EMEDY: THE MASS.

It is related that acertain bishop, asking Jan Jose'de Cupertino what he would dote reform the life, J'Jose'replied: "They should duly celebrat the mass, and perform with devotion the divine service." ... Worthy answer of a saint who, with light divine, knew how to direct to the means most efficient for perfection! To say duly the holy mass: to bathe the soul init: to feel the thrills of adoration and love in the presence of the Victim mystically sacrificed on the altar: to seek in purity of heart and a clean conscience the best adornment in which to ascend the holy mount

\_ 5.\_ Is not this to drink ax streams of the water divine, of which Jesus spok to the Samaritain woman, and to propare one's self to return to the world with the sacred fire within one's soul and on one's lips, to continue in the labor and the struggle for the interests of the "Church" and of souls ?? Ah! to say well the mass is to accumulate within us all the forees of the spirit filled with God and all the energies and virtues of a true priest...lere is the word of Pio X concerning the priest who earnestly strives to / duely / perform mass?he vehemently desires to present himself at the table of the Lord and bring with himself many pious souls. Defore the holy Sacrifice, what purity and what supplications of The heart-longings: and in order to celebrate it, what reverence and w with what delicacy he observes all the august ceremonies! how does be give thanks with all the soul poured out! and with what growt happiness does he kike fit the whole people breathe in the sweet odor of Christ! Iragine what a Church will be which can count upon a great number of priest, who thus whine forth at the alter of God!

Jut, alas: for direcking our eyes to the various points of the field which has been confided to our care, we have to exclaim in the great h heaviness of our soul: "Ch the masses badly celebrated! Oh masses from which Enrist comes forth pierced afresh the Divine Hear't and the Sacrosanct lost tortured anewm : Oh masses which are but galas and triumphs of Jatan, masses sacriligious whose preparation is mortal sim, and this which draw down, not the morcy of with a frequency not suspected, and with are attrucked. maltreated by hands Jod, but the bolts of the divine justice, - and the Blood divine Kriekkfo TEXMENGE and lips pro unclean, cries for vengeance like the blood of Abel!! ..... Venerable Priests, let us pray for -- cry unto the Lord -- for the removal from us of so terrible a curse--badly celebrated masses, and and masses sacriligious! But forget not that the reform in this respect will not be realized, save by priests of "mental" /not mechanical ? /prayer, as the holy father says; by prolonged and loving preparation for the mass, and by a thanks giving which reaps all the fruits of the holy bocThe Divine Office

The Spering of the August Sacrefice. The knish

unites the tribute of his praired during the day by praying the Holy Office. (mass). In this way he completes

+ perfects his daily howage to the God who chose him
as his Minister, and to Whom he is Entirely devoted and

forwar Consecrated

To perform the Holy Office well, it suffices to have said well the how mass: it is from this act of the morning that ther flow over the rest religious of the acts of the day the abundance of piety, of the unction of the holy spirit, of the liveliness of faith and love: 6-it could not be other wise, for his spirit, full of the graces of the morning Sacrifice, is like a lyre well-attened to give forth the harmony of hymns and psams in accord with the angels, and forms a sacrifice of praise which God accepts Complacent.

The Breviary for the pious priest heavenly food, fountain of life supernal, a bulwark against dissinction and temptations.

" The livewerm or erring priest, says Piousk, offers his prayer rather by by rote than the ardor of soul: prays throtthe cammonical hours with negligence.. " The Pope says nothing : ore upon this matter, because, with these words alone, he has designated the sin, the faint heartedness, the indication inclination to shake off the yoke which already is observable in such priest: and we, on reading these words have remembered other. from our sacred books: - "Faledictus qui facit opus Lei negligenter" -- Cursed is he who does the work of God with a splack hand Jer. 48:1 here also, we have to exclaim, as when we spoke of the Jacrifice of the Altar: - Alas: for the offices badly chanted, said in unipsemly sttitude, with a precipitation which mutilates and even suppresses words and Thradisagreeable ses, in order to reach the end quickly of ay occupation; offices recited at times/s thing scarcely creditle/in the midst, of laughter and jokenaking of the service an entertainment all but profane, as it he stood spealing before a god of wood/!/which neather sees nor hears, and which can bear without pain for his ministers, the dishonor which there cast

very prayer/
Venerable Priests, the divine office not said digne, attente, et devote, as we pray before beginning it, will only add to the
weight which we will have to bear, according to the word of J. Paul, at
the tribunal of God.

Chastity --The Divine Jacrifice and the tribute of our praise are rendered complete, for that the offering of ourselves be entire and without spot, by means of ourgenesatize the holocaust of our chastity. Indeed, how can a priest ascend the steps of the altar there to renew daily the Livne Immolation, if he do not enfold the adorable victim in the aroma of his chastity SENCETER and in the sacrifice of his purity, presenting it to Him who feeds among the lilies? The priest without chastity appears to the eye faith as amonster, who mingles his offering and his praise to God with the foulness of his own corruption. In such wise is chastity the celestial seal which vitalizes and lifts the priest above all, that the people are disposed to pardon him other sins, extenuate other weeknesses, & wanderings; but the sin of impurity they will in no wise toleratex; scande in the parish or town take on proportions: an example the dishonored priest is lost once for all, the enemies of the Churca triumph because of the sha meful fall, and good souls retire to groun in secret & to cry to the Lord to free them from this abomination. .. And even if the sin is hidden, yet is it revealed thro'evry guise in the dead parish the described church, in the teresome preaching, unfruitful works of mere routing, sitout fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations and the tesudden dzzżżaz dium at the things of God. Why do we note the damage spiritual deecline of a priest who until yesterday was active and devosty Why do we scorim destroying little by little that which promised to be as aposto late, but now approaches ristorious and mournful ruin? Aniif we could penetrate the vail of this secret life, we should know the one cause of this hardlisting and opprobious decay is in nothing other than the hidden corruption of his heart and like And it is true that this sin eats

top everything ned in the boul of a supernatural order, proofs all its the fertile plants, and drags him as by force to perdition, as the holy lob says: Ignis ast usque ad perditonem devorans et omnia eradicans genimina./"For it is after that consumeth unto destruction?.

following: Cause, then, to flourish in your life without ever being violated une virtue of chastity, hich constitutes the singular and eminent or nament of our order, with the splendor of which the priest is take like unto the angels, is more venerated by the people, and much more abundant in the fruits of holiness."

Remember, Venerable Friests, that Jesus Christ bore with various sins in his a postled--ambition, avaries, unfaithfulness, cowardice, be trayal, -- only there was mot one sin which He never permitted to be seen in them: the Sin impuration.

And yet there are priests who only rarely go to confession, and others

THE PRIMER FUST CUMPESS.
TO HIS OWN CONFESSOR HIS OWN SIME.

who never confess at all! There are those who select easy-going confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than asad routine practised between one sin and another, to their own deception, - well-known is the life they lead, and where it will end, here is how the holy father speaks of this other sin and rain of the priests: Their naglest carries them so far, that tey become abandoned in their own estimation, and many times come to despise the very sacrament of confession and penance, - which is the most happy means which the Christ, in his mercy, has offered to the weakness of man as a remedy. It is to be lamented, he says elsewhere, and it is cause of bitter grief, that two frequently there are those/priests/who launch anotherse of the divine wrath in their serious in order to terrify the people are keep ther. from sin, and yet they/ the priests/whereelves fear neight for them are solved and cardened by their own sins.".....

"The archbishon the proceeds to accuse the pricets of his own discours

diocese/, and this involutarily exposes the glaring failure of the Roman cese of Caracas is parochial: there are more than one hundred parishes , and to-day all are occupied by pastors, with few eceptions - those wh. have become mere hamlets. And yet, why does ignorance of religion continue to brutalize and degrade more and more these people? Thy exist so many parishes which are true cementeries of souls dead to God, in despit of the fact that there stands the church edifice, there is Jesus Christ in the Engrament Adorable, there is the priest with his marvellows powers to sanctify the souls? ... The only reason is that the parish priest does not fathfully perform his duties, he does not lay hold upon and generously shoulder the charge he is accepted, and, as many christians who take the Cespel only so much as suits them, so he takes up only those duties which do not trouble him much, - more than all, those that produce most income. They do not prech, or, if so, it is only to gamen and annoy the few hearers. That living word could come from a sacordotal soul dead to the palpitations of the grace and the activity of pastoral zeal?? There is no cataclism class, - and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing it over to the school or to the women! Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, is an unknown thing tohim. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme .... And we will not say more, for we sould be interminable, if we were to enumerate everything. ... But you, Venerable Priests, know very well, that we are still far behind the truth in this review of the calamities which weigh heavily upon that parish whose pastor is not

The archbishop then goes on to spear of the prior of the close with

full of the Maly Spirit ......

10. 7 w th/ their bishop and with one another, of the duty of unquestioning no obedience to superiors, even to the evil and scandalous: he then complai of the negligence of many towards the seminary for priests: that the clergy do not procure and produce their quota of the expense of this schoolac. Then adds some

#### LAST WORDS,

from which we select the follow ing: We have now completed a grave duty: we have said what was necessary en view of the disastres which here and there too often appear in our clorgy: we feel the relief of one who has lightened his shoulders of a heavy load: this load was the necessity of pointing out the sins which undermine our onurch and weaken the power of one presentation way our words meet with hardness and blindness, which form, the judgement that God exercises, even in this world, against the priest who goes astray: we have tho't this over well, and our prayer before the Lord has been intense and prolonged that He would penetrate this darkness with his light, and that where sin has log abounde, grace may much more abound to salvation. Many days before writing this Instruction, distrust ing our own poverty of wisdom, we besought the Lord that this might be written in the holiness of His Divine Spirit and the charity of His most boly heart: may He have granted that it has benn thus written; and that the Immacculate Virgin, Queen of Meases Clergy might dain deign to give it wer support also of her maternal benediction.

JUAN BAUTISTA

Archbishop of Caracas.

crease at at the rate at which it ought to increases and this is two main causes: the high rate of mortality, and the great lack of increases.

increase of 10000 to the population: or the following proportion per

Let these figures be compared with those of other countries, - not of imerica, for that would put us to too great shame; but compare then with those of old and stationary Surope, - and it is seen that the mortuffit of Venezuela stands above the maximum of civilized states; and the live rate falls selow the lowest: viz, inthe--30.20 per lock seather--50.10 " "

The birth rate is not bad, but the death rate is fightful! If only we may succeed in bringing down the death rate from 35 to 20 per loop, we should have an increase of 16, and not of 3, as now. At the present rate of mortality, Venezuela, as a whole, loses annually about 10,000 inhabitants, which a wise sanitary legislation could entirely prevent.

then we read these statistics, prepared by our highest authority, amated and confounded to find here figures which, in other countries, would engage the attention of an alarmed public and governments: but which we pass by with the utmost indifference.--

In immediate connection with the foregoing are the following the

Greatest number of marriages---Lerida 5.88 per 1000 Smallest Samora 1.20 " Greatest number of births---- Tachiraf3.00 " " Jamora 16.00 " " Greatest " deaths---- Tiranda57.27 " " Bulia 15.19 " "

Notable is the proportion of marriages to the population . 17-110
The number of marriages in 6 oscilates: in France between .1 cm 9 p r
1000,-in Germany between 20 and 40,-in Venezuela, between 1.0 1.28
" " The fatal result of this searcht, of marriages in ... 10 marriages in the enormous number of illegitimets children:-47,000 marriages in ... 10 marriages then doubt. We note that locations to

in England, of every lact births 61 are illegitimate: in France of the England of in Seljium 71 Trussia 75 per 1000: -- In Venezuela of every localiths 388 are Illegitimate!!..... In 1906 there wert 68,849births, yet only 21,540 mothers were mirried wor n: 47,000 were unmarried, and 331 were widows. The serecity of marriages is a cause of the increases ortality, -for it is demonstrated that of illegithetes more die then of la itirates. por every les regitimates who die, there perish les illegitimates. if the 140 born dand in Venezuela in 1000, lol were illegitirates, -44 legiti atc. 18,701 children under 4 years of age, died in Venezuela in 2 \$1506! -- more than double the number of the legitimates.

in ingland, of every loobirths of are illegitirate: in France and in prussia, 75 per 1000, end in belgium 71. In Venezuela, of every 1000 birth 688 are illegitimate: in 1900 there were 68,840 births, -- jet only 21,10 of the mothers were married women: 47,003 were unmarried: 331 were widows. This recreity of marriages is cause of increased mortality, for it has been demonstrated that of illegitimates more die than of legitihate children: -for every 100 deaths of legitimate children, there are 190 deaths of illegitimates. Of the 140 still-born in Venezuela in 1906 91 were illegitimate: 48 legitimate. 18,201 children below 4 years of age died in Venezuela in 1906!!

If now to the illegitimacy of the children we add the \_\_\_\_\_. IGNORANCE OF THE MOTHERS, we shall better explain, or account for, these hecatombes of the Innocent Of these 66,849 mothers, 53,293 can neither read nor write .-- ore than

77 per cent.--!: 68,849 mothers 47,600 illegit. Note the following figures: -

illegitimate children:

13,203 illiterate mothers, - unable to read, much less to write: 58,303 illiterate fathers, - innocent of a,b,c. " " "

47, 10 unmarried mothers....

. Nothers unrerried and illiterate canot be true "mothers" in the social sense of that word. They can have children, but on not rear children to became robust and healthy men, nor can they educate citizens for the "Republic" ... indeed, a nation/:/ in which concubinage provails over marriage, and thus over the Family, legitimately constituted, finnishes no base for the social fabric, and can only look forward to a future anyth thing but brilliant. ... le must here repeat that already frequent six statement of the medical Faculty of Caracas: That we annually lose 14.00 from the population of Venezuela, -representing a money value of Fifts - the Million dollars at Acce per necson.

```
Dirties, ----- per lett of population:
Jeaths, ----23
                         91
larricos- ---3
Increase of pop: 7
                         .
                    10 0 0 0 0
0 0 0 0
                                           312 .
Legitimate births
illegiti atr
                   of luce mothers --- 700
Cothers married
                                          BES:
    " " unrarried " " illiterate
```

Corrobeating the feregoing are "The Annual Statistics of Venezuela for

46,410 deaths ---- increase 34,409 1894"..... AC, 810 births----1894 .... 1894 . 58801 14,000 57,050 1908- --- 71,059

From these data it is easy to see the main can hindrance to the devel opment of Venezuela.....ithin 14 years the number of births was reduct 80,000 to 70,000'- and the deaths have risen from 46,000 to 57,000.

in 200 1800 the estimated population of Venezuela was 2,444,816:

In 1806 it had hardly reached 2,000,020,- that is to say, that within 14 years we have gained Sub, out, or, only 14,000 per year..... by readers will have comprehended that I have abundant reason for affir ing that the actual state of the population of our Country presents the most weighty problem that we have before us as a Government and as a People."

/ Bigned/ L.Mazetti, F.D. dc. Cc.

--/Rector of The Contral University, Caraeas, Ven'a./-Translated from the letter published in "Il Tiempo", the most sober and resectable Daily of Caracas. Date of publication: March 30" and April 2"1009.

7337.735:-

I. The reader's attention is called to the fact that the for going Statistics and Statements are made- not by a foreigner, nor a leeply-pre judiced "globe-trotter" of superficial information -- but by a native to the soil, born, reered and resident in Venezuela. They are facts -- so much the worse for those who doubt them -- : Facts which cry aloud to all friends of home ity, respecially, to friends of him the died to redeem humanity. They cry out of the deeps of the appalling need -- not slone of Venezucia, but, to a greater or lesser degree, of all the compresples of so America. In the lurid light of the foregoing facts, where is the force of the all-too prevalent and vry superficial notion in the otherwise. It is their clauses of the conthat missions To Rome Cath-

/ rousiation Caracas Dec 7. 1908 Translation of the Pastoral Letter of June Bautista Castro, archbishof of Caracas, Venezuela, sent to his archdious: printed in El Constitucional, Caracas, monday December 7th, 1908.

as a strong proof that we have always endeavored to serve the varied interests of our numerous readers, we publish herewith the Pastoral Letter addressed by the Illustrious archbishops Doctor Juan Bautista Castro to the Clergy of the archdiocese.

We have always thought that as men priests have their weaknesses, thus paying their tribute to dame nature, and now the Illustrious archbishops has taken it whom himself to comform our opinion offering us a full fricture of the fraturnity which calls him by the sweet name of Father and Pastor. Here is the document.

## For the Priesthood.

To the Venerable metropolitan Chapter and Clergy of the Archdiocese.

Venerable Triests and Our Beloved.
Coworkers.

You have read, and we hope with pious salisfaction the admirables Exhortation, full of apostolic servor, which our Holy Father Purs & addresses to all the Catholic Clergy. It is a monument of wisdom, of friety, of geal and of sweetest charity: The Catholic press, and even that not Catholic, from one extreme of the church to the other applaceds with reverent Enthusiasm this recent act of the Pontificate of the Extraordinary Pope who today directs the fortunes of Catholicism, Pius X could do no less than give attention to the frusthood, since it is his ardent disire, that as with a new spirit in all

The Church be spread the Knowledge, love and exaltation of the Divine Eucharist: because the priest and the Host are as Though identified in their action in the world, so that in Each place the Divine Sacrament holds the position which the priest offers it: The place of obscurity, of disregard and of neglect, if the priest be not full of the spirit of his ministry: and The place of glory, of love and of triumph when the priest exhibite it to The people with pure hands, and with burning heart causes them to recognize it. We obey the desire of the Holy Father joining our sumble word with his august word, and giving our clergy the operial

joining our bumble word with his august word, and giving our clergy the operial instruction which it needs, taking it from that spring of limpid waters which flow from the pointifical Exhautation. Our Church drags on a languid life, from and sorrowful; the Catholic institutions with which we can count develop as feeble plants shaken by implacable winds of opposition and of strife: the virtuous hearts, the souls that live in the love of

dirne interests, the priests who feel the breath of the apostolic spirit find themselves without assistance, left almost alone in their endearors, without an outlook for the future. The Clergy has faller into profound disregard through events which have placed it on The downward slope of all Kinds of degradation. There are no demands for the preisthood, and this disregard is one of the painful causes. Heakness, unfruitfulness, moral and spiritual decadence; all that accompanied by the clamerous, persecuting speech of our adversaries: hehold the real and true picture which our Church presents to every one who stops to observe it.

We have talked much of the fursecutions of which the work of Jesus Christ has been the victim in our land; but we talk very little, or never talk of the sine, particularly of the sine of the brieste, which have brought us these persecutions. Consider it well, venerable priests: There are fursecutions which stimulate the Church and make it flourish in its sacrifice, and There are persecutions which decimate it cut it down and even pluck it up by the roots out of the midst of a nation. The first are a precious grace, the second are formidable punishments.

and, what has been the result of The religious pressecutions in Venezuela? The humiliation and the oprobrium of our Church without the sacrifices made having had other effect than letting be seen more tirrible the justice of God. among us the pursuentions have no fecundity, They have served only to destroy us, to ruin us, to give our enemies great triumphs, that have increased unbelief in many souls and in others have wrakened and overthrown their faith: at the foot of our cross of grief and shame nothing has flourished. Our Church is reduced to spiritival and temporal poverty which presents it no other than as a vast ruin. This is the saddening bruth.

What must be the remedy for this desolation? There is none other than that which Pius X marks out in his Exhortation:

the return of the priest to the supernatural life, to the pure and vigorous practice of the virtues of his state, that he show himself among the people as a man of God by the holiness of his life. Otherwise the dishonor will grow which already envelops us too much, and the word of foh will be fulfilled, who speaking of how sod punishes the evil doing of his ministers says that he takes from them all the glong of the priesthood in the very ordina of their misconduct. "He leadeth away priests without glory." [ Joh 12:19]

We see, therefore, venerable brethren, what we are to take for our own particular needs from the Exhortation of the Holy rather. But let it be said once for all, that in the valuations which we are about to make we do not wish to confound those priests who shine by their virtues and who spread abroad in our Church the sweet savor of Jesus Christ with those who for diagrace do not give bod this glory: we know where each one stands, and God Knows always, as in the days of Elijah, who are they who do not bend the knee to Baal.

## Holiness of Life.

The Holy Father in his Exhortation has continued at length to show that holiness in the life of the priest is indispensable: it would be impossible to add a word more. How great would be our joy if we Could pay: Holiness of life shines forth in our clergy; Their virtues are comfort and hope for our Church, for the zeal of the divine glory and of the salvation of souls consumes them. hotwithstanding, venerable brethren, it is not Thus: The priestly ministry has declined so that the number of those is great who practically do not consider it except as a profession for gaining a livelihood. The grace of the sacerdotal unction has almost been Extruguished in These, and they exercise the acts of the holy ministry by routine, genuine machines for celebrating sacraments without any breath of spiritual life, and the meaning of holy things almost lost. This are the priesto, says the Holy Father me his Whortation, in whom has grown

languid the mind of Christ, This so excellent a treasure: behold them as worms, attached to the things of the world, full of vanity, dishising small things, exercising holy functions without the least humility, Coldly and perhaps unworthily. On these ministers the Bishop can not defend for The works of the Kingdom of God, except in a very limited measure and at the same time making use of all his authority. the Pastor feels himself alone in the midst of such priests who live looking earthward and are for this reason incapable of The endeavors and sacrifices which the work of Jeous Shrist in the world demands: They are as a distinguished speaker said, nothing but pensioners of the house of God: Whose God is their belly!" Exclaims Saint Paul: "whom says the Holy Father," neither the deep wounds of its soul nor the tears of the Holy mother Church will cause to tremble until the day of the turible account shall come. They are the salt that has lost its savor, it is good for nothing but to be cast out and trodden under foot of men!

For That reason," also says the Holy Father, "holiness of life, which is the highest point is the Knowledge of Jesus Christ, if lacking in the priest, he lacks all.

Venerable foriests, look well to this doctrine which is the first to be neglected and soon considered as an exageration or an impossibility. And now lit us see how we stand in respect to the means which the Holy Frather proposes so that holiness of life in the priest may be realized.

The Holy Mass.

It is said that on a Biohop asking Saint Joseph of Cupertino what he would do to reform the customs of his clergy, the holy man answered him: "Let the priests to celebrate properly the Holy mass and read with devotion the holy Service! a worthy answer of a holy man who, with heavenly light, knows how to go directly to the most efficient means of perfections.

To celebrate properly the Holy Mass! To bothe the soul in it! to feel the tremblings of

adoration and of love before the Victims myslically sacrificed on the altar, To seek in The swrite of heart and the cleanness of consumer the best vistment to ascend the holy mount! Is not this drinking copiously the living water of which Jesus Courist spoke to the Sumaritan woman, and prepare one's self to come back to the world with the holy fire within and on The lips, to continue in the labor and the struggle for the interests of the Church and of souls? Wh! to properly celebrate the Holy mass is to breasure up in ourselves all The forces of the spirit prenetrated by God and all the energies of the priestly virtues. Behold how Paus X speaks of the priest who is dilignit Constantly in properly celebrating the Holy heast: "He carnestly desires to present himself at the table of the Lord and to carry to it also many pions souls. Before The Holy Sacrifice what purity and what supplication of a loving heart, and celebrating it, what reverence, and with what scrupulousness he observes all the august ceremonials! how does he give Thanks with all the effusion of his soul, and with what joy all the freofile brothe that sweet odor of Christ!

Imagine what a church would be That could count on a large number of priests who thus excelled at the allar of bod!

But weed on directing our gaze on various fromts of the field which has been entrusted to us, we have to exclama, with the greatest sorrow of our soul, Oh masses improposely celebrated, oh masses from which the Divine Heart comes forth princed once again, and The Holy Host torbured! Oh masses which are gala days and triumphs of Saton! masses whose preparation is mostal Sew, with a frequency not suspected, and with which is drought down, not mercy but lightnesses of justice. Und the divine blood waltrealed by hands and like unclean cries to heaven for vergeance as the blood of Abel! Venerable priests, let us fray,

bet us cry unto the Sord with puristence that he remove from us the turible seourge of masses improperly celebrated and from sacrilegious masses. But do

not forget that kestoration in this point is not brought about except with priests of mental prayer as the Holy Father suys, of loving and protracted preparation for the mass and of thanks giving which gothers all the fruit of the Holy Sacrifice,

### The Divine Service.

To the offering of the Holy Scerifice the firest foins the tribute of his praise during the day with the devotions of the dwine Service, in this manner her completes and makes perfect his daily homage to God who chose him as his mainter and to whom he is enterely and Totally consecrated.

To read peroperly the Divine Service it suffices to properly celebrate the holy mass: it is from this act in the morning that stream over all the other religious acts of the day the abundance of godliness, of the uncion of the Holy Spirit, of the liveliness of faith and of love: it could not be otherwise for

The spirit filled with the graces of the morning Sacrifice remains as a lyre well timed to emit the harmony of the hymns and Psalms in unison with the augus and making a sacrifice of praise, Sacrificium laudis, which Isod accepts well pleased. The Breviary is for the pious priest heavenly food and a fount of supernatural life, a strong defence against dissipation and temptation.

The likewarm or false priest, Says Fire X, prays rather by rote than from fervency of soul: he prays on the Canonic hours with negligence. The. Pope days no more in regard to the reaching of the Service, for with only those words has he pointed out the sin, the fairting of the soul, the inclination to shake off the yoke which is already observed in such a priest: and we on receing them have recalled those others from our holy books: maledictus qui facit opus Dli negligenter; Cursed be he who doeth the work of the Lord deceitfully!

Here we must exclaim as when we spoke of the Sacrifice of The Alter; Wol for berrices unworthely read, pronounced in unbecoming posture, with a haste which defaces + Even suppresses words and phrases in order to sooner reach the end of an annoying occupation; derrices read at times [ incredible though it would seem] with laughter and buffonery, making The reading of the fireyers a pastime almost profane, as if it were being said before a God of wood which neither sees nor hears and which can without objection tolerate in his ministers the dishower which these fling at him with their prayer.

Venerable fireists, the dising Everice not read worthily with attention and devotion, as we pray before beginning it, will be added to the burden which it will be necessary according to the word of Saint Paul to bear before the tribunal

Chastily

The Divine Sacrefice and the tribute of

our praise are made complete so that our offering to God may be perfect and without Spot by the most precious sacrifice of chastity. How, indeed, can The priest go up to the altar to renew daily the devine Sacrifice if he does not surround the adorable Fiction with the aroma of his chashty. and with the offering of his fruity presented to Him who feeds among the lilies? The priest without chastily appears to the eyes of faith as a monster who mixes his offering and his praise to sod with the fetidness of his pollution. In such a manner is charlify the heavenly real which gives life to the prest and elevates him above all else, that the people are disposed to pardon him his other sins and overlook in him other weaknesses and tolerate in him other turnings out of the way, but the six of imposity they will not Tolerate in him. The secundal in the parish or in the locality takes unusual proportions: The priest is left totally dishonord, The enemies of the Church trumph over the shameful fall and godly souls

before the Lord that he free them from that abomination.

Und though the sins be secret once, They are shown clearly enough in the dead parish, in the deserted church, in the tedious and useless preaching, in the acts of worship performed without ferror or freety, in the house of the priest which exhales only a worldly air, in his reading, in his occupations and in his loathing of the things of God. Why do we note all at once and with somow the spiritual decadence of a priest who until yesterday was active and prious? Why do we see how title by title he is set aside and that which gave promise of a fruitful apostolate goes to its end in a mysterious & lamentable suin? ch; if we could penetrate into the hidden part of that life we would know that the only cause of this humiliating and disgraceful decay is no other than in the secret corruption of the flesh and of the heart. and so it is that that sin devouss all the good that is in the soul in the.

Supernatural order, it plucks out all the sources of eloquence and with power drags him to perdition as says Saint Job It is a fire that devoureth even unto destruction and rooteth up all things that

Behold why in the exhortations
of the tody Father we meet this; "Let flourish,
therefore, in your life without ever being
violated the virtue of chastily which coustitutes the precediar ornament of our
order, with the glory of which the priest
makes himsely like muts the augule, is more
venerated by the Christian people and
abounds much more in the fruits of
holiness."

Remember, venerable parients, that ferme bhrist tolerated in his of postles ambition, avaries, unbelief, cowardies, treceson, there was only one sin which he never allowed to be seen in there, the sin of impurity!

The Inner Life and the Outer Life.

all the work of our perpetual howage to

God who chose us for his ministers has one indispensiable foundation without which the otructure falls and disappears: this foundation is the inner life. The priesthood without this life is almost like a dead body which reaches the point of exhaling the stink of corruption; all our ministry is based on faith in uvisible mysteries which cannot be perceived by the senses nor by human Experience. In order to prenetrate into the grandeur of these mysteries, to feel their force in me so as to be able to communicate it to others, it is necessary that our soul concentrate stell in the presence of God and receive from him the illumination and gifts of his spirit, without which the pristhood remains reduced to formulas, a me-Chanical exercise, a forced fulfillment of duties in which is sought only that which is necessary for sustenance. Writched priesthand. The Holy Hallur has for this reason devoted a very important fast of his exhorts -Tronto speaking to us of the inner life which unfolds and grows strong with mental prayer. "The culmination", he says, "in this matter is to succeed in accustoming one's self

to dedicate everyday to the contemplation of heavenly things a marked amount of time. no priest can omit this without incurring the reproach of grave neglect and without ditriment to his soul."

and how diemal is the error of those who have Thrown themselves into the exterior services of the priesthood, some more dangerous than others, believing themselves thus excused from thinking of the inner life and in sanclification for the soul constantly increased. They miserally decein themselves; says Pins X, for not being accustomed to commune with God, when they speak of him to men on when they give coursed regarding the Christian life They lack the divine assistance, so that the word of the gorful appears as Though it had died in them. Their voice even when seemingly brudent and eloquent their speech only in part represents that of the Good & hepherd, so that with fortit his sheep hear it: it sounds and to hublished in vain, and at times bears fruit as an evil example, it is not heard without impairing religion and offending

The lars of the worthy, nor does I turn out otherwise in the remainder of his troubled life, for either he gathers no fruit, of real worth, or, if something be gained, it is transient as though locking the claw of heaven which the prayer of the humble brings down in obundance?

The dismal consequences of the holy ministry in a priest who does not have the truner life could not be letter shown, and it is with the prayer of the intellect that man Takes possession of himself and by means of concentration gives his attention extravelinary power & consider the motions which ought to lead him to make the sacrifices of virtue. In this way man is placed, as one writer has thought, in the presence of the grand ideals which his reason or his religious faith suggests, and then life is presented to him not as a theater of jests and vulgarisms, but as a workshops in which all men labor, in which idleness can lead to nothing else Than ruine, He sees that it would be indiscribable folly to live as by Chance and

not utilize nor for ofit by the rich cifital which human efforts represent, for one day he will have to give account to God and present him with the gain of the talent Committed to him. The soul is an juner sanctuary in which God resides and pronounces his oracles: when he speaks to the Conscience his voice is not unrecognized, when he pleads in the secret of this Tabemacle He sees and heave and grants that which se asked of him; he allows the soul that entreate him such intimacy and union, or rather be it said compenetration, that the divine energies are united with the human in one sheap to the degree that the priest can exclaim with the Apostle, "I can do all things through him who strengthenith me.

Behold the reason why the Pope has dealt at oneh length in regard to this practice of meditation; and he speaks to us afterwards regarding pions reading, the examination of conscience, of the monthly day of retreat, of the spiritual excress of each year, giving us thus a complete rule having as its aim the establishing, developing and fortifying of the immer life units its prefet consumation

in Every one

Venerable priests, dedicate each day the Jist hours of the morning only and exclusively to mental prayer, that it may serve you as a preparation for the mass; to the mass worthily and priously celebrated and to an affectionate giving of thanks in the form also of mental prayer; you shall find the hidden manna, which no man knoweth but he that receiveth it, [Rev. 2:17] and your life shall go on being transformed insinsably in God.

# The Confission

Even when doing faithfully all that we have said thus far, our minery is as great that we are always in danger of sing our Lord Knew it, and thenfort left us the refuge of wonderful mercy, the tribunal of clemency, the spring ever regenerating which is called the Sacrament of Penanch. There is no conclemnation, there is no weakening in the spiritual life, when this sacrament is duly & frequently used, all the sores of the soul are cured and there is

a balm fit for all its wounds. But it is necessary to draw mar unto I with hu mility, confidence and contrition. The Sacrament of Venance is an exchange of promises between God and man; God promises and gives pardon, and man grieved for his fault offers to correct himself: The act of man ought to be as sincere and true as the act of God. Such is the indispensable Conclition in order that the Sacrament of Penance give its divine effects. Only The Kindness and infinite mercy of the Highest Could invent such a sweet senedy for human misery.

and get then are priests who confess only rarely, and others who never confess! There are those who choose only easy confessors who pass over everything and give absolution: and there are not lacking others for whom the confession is no more than a doleful routine, practiced between one mortal oin and another, without doubt in order to deceive themselves. The life that these all follow is already known and where it will sud.

Dehold how the Holy Father speaks
of this other ruin of the priests: "Careleseness
and neglect of themselves carry them so far
that they often come to despese the very Samment
of Penamee which is the most suitable one
that bhrist in his mercy offered to human
weakness as a remedy for its ills."

"It is to be lamented, he says in another place, and it ought to be littlely west for, That it frequently hopping that there are Those who pronounce anothernas of divine wrath in their preaching with the object of turifying the people and reparating them from sin, and get they fear nothing for Themselves and grow hardened in their ours: who counsel and must others not & remain in wickedness and that they confees with due fuely, and get they do this with great carelessness and even let months pass without confessing: who know how to apply oil and wine to other proples' some and get They are wounded by the wayside and are not disposed to call for the curing hand of a brother, perhaps very near by in order That he cure Them?"

benerable priests, take mote that Experience proves that sincere and effectual repentance is very difficult in a minister of God who mingles the holy suployment with grave and frequent betrayals of his trust; it follows that an illusion is formed of a repentance which is only imaginary with which he tries to quiet his troubled Conscience, whose sensibility goes on growing less until it is hardened. Conduct your Confessions and the offairs of your soul as the children of this world do their business: note, says the Pope, with what diliques They conduct their business, how many limes They compare credit and debit, with what vicity and exactness they examine the balances to deplore the losses they have suffered and To use all means to repair Them "

Trappy, a thousand lines happy those priests who have the account of their Conscience settled by the Confission, so that they do not have to look back to make disentanglements and painful reparations: and woe, to all those who leave all the sittle-

ment for the hour of death.

# The Holy Ministry in General.

how it is very clearly seen that a faiest who develops and sustains his spiritual life practicing what up to this point we have set forth with the Holy Father, and coustartly amending this life by the Confession, is found in complete fitness for his calling: he is a man made supernatural in God, a brauch which receives the life from the becoming wine which is Christ, to which he remains united: he is a useful instrument, doeil and efficacions in the hands of the Lord. For this an ascelic unter has with much truth and reason said, that The firest who with fidelity fulfils both in his inner and supernatural life all and every one of his general duties of his estate, and the private ones belouging to the position in which he is placed, with that alone is sanctified, he ohims before God and before the Church andis saved. There is nothing further but to follow the canonical laws to which we are bound by conscience and keep them in their enThe demands of his vocation. Think of a Church, of a Diocese, whose alergy observed The things we have enumerated; how souls would be saved; how God would be glorified, how Jesus Christ would reign in society!

almost all the Clergy of the archdiven of Caracas is more other than parroquial clergy: there are more than one hundred parishes and at present all are occupied if some he excepted that have come to be only villages. and get why does ignorance I religion brutalize and degrade more and more our cities? Why are there so many parishes which are veritable cernitaries of souls dead unto God, in shite of the fact that these stands the Church building, there Jesus Christ is present in the adorable sacrament, there is the priest with his wonderful prowers to sanctify souls? The only reason is that the parish priest does not faithfully Julfil his duties, because he does not generously take repron his shoulders the burdens which he has accepted and like many bhristians, who do not take the gorful except as it those that cause him little annoyance and

especially those which produce fees. There is no preaching, and if there be, it is only & wary and bose the hearers. What word of life can come from a priestly soul dead to the heart throbs of grace and to the auxieties of pastoral devotion? There is no cotechism, and if anything be done in this line, how clearly our that for the priest it is nothing more than a disagreable occupation for which he has neither intelligence nor heart, and which he finishes by handing it over entirely to the school or to the women! The service, the altertion the case and the frequent visits to the wick to lead them as by the hand to the gates of eternity, is an unknown thing to him; unhappy sick ones who fall into the hands of such triests. And this when he does not totally abandon them, excusing himself with any sort of fretext in order not to go to aid them in their last fearful extremity.

and we say no more, for we would be witurning the if we would recount all. But you, I rnorable Priests, may well know that ever yet we are far short of the reality in this review of the calamities which rest

whom a parish whose priest the Spirit of

God does not fill.

Emerable parish priests, do not await The hour of death to learn your duties, Know that these things are essential to your ministry, instructive, godly, propular preaching, like that of your Patron, the holy priest of Ors, on Sabbaths and on the regular fiest days; The Teaching of Christian doctrine to the Children and to the adults, an obligation which weight on our conscience much more now if bossible after The Encyclical Acerbo nimis of our most Holy Father Pins I; and the case of the sick, a maternal care in which you are willing to give ever your life for your sheep. The pansh priest who does not perfectly fulfil these Three ministerial dulies on which the others depend, is not fit to conduct the offairs of a parish, and the parroquial ministration instead of saving 1, ruins it.

You see, therefore, with how much reason the Church spoke to your denerable priests, in the acts of your ordination, as referred to by Pins X, in regard to the great and deli-cate charge which you accepted and how it

laid on your at that time the importance of your duties and the greatness of your respronsibilities.

Would to God that the Exhortation of the Soverign Poutif, and This one based upon it which your Pastor directs to your may have their full and beneficial effect.

Union With the Bishop-Reverence and Obedience

In the early days of the hurch, in the midst of the tribulations and persentions of that struggle which was to last for thru centuries, that great martyr, Saint I gnoture, uniting to the Jaithful in Smyrna, exclaimed; Show division; let all follow the Bishop as Jesus follows his Father. Let no one without the Biohofs do any of those Things which furtain to the Church ; he who howers the Tishop is honored by God: he that withdraws himself from the authority of the Biohop attributes howage to the duril [ Yustle to Those of Smyrna.

Such is the great doctrine which the Church has maintained through the Centuries,

as the columns, which, with the Pope, sustain the Church itself and on which all this sa-

cred edifice ought to rest.

The Bishops in fact, says The Most Glonous Pope Leo XIII [Inciclien Squisntias cristianae, "although they have not attained to the highest grade of poutifical power are notwithstanding true princes in The ecclesiastical hierarchy black one having under his charge the government of a church, they are, as it could be said, Principal architects of the spiritual edifiel [ 8. Thom. 2 wordlid, 1, art. XIV and have the other clergymen as Colaborers under their direction and as executors of their deliberations, to this form of the Churchis life, which no man can alter, The tenor of life and actions ought to be accommodated. Therefore, as in the discharge of their spiseofal dulies union of the Bishops be necessary with the Holy See, so it also is filling that both clergy and laity live and work in perfect harmony with the Bishops. It may happen, forworth, that in the

Customs of the Prelates something less worthy of forcise may be found, and in Their mode of judging something less northy of approbation, but no friende person ought & sut up himself as a judge, since prous Christ our Lord has intrusted this deety to him alone Townow he gave the outersuccy alike over both The lambs and sheep, Let all bear in mind that very wise maxim of St. Inegory the Great: Subjects ought to be warmed not to judge hastily the life of their superiors, if perchance They see Them do something worthy of censure, lest it come to pass that on censuring The evil while moved by righteousness, being infulled by the opinit of pride, They fall into still greater evils. They ought to be warmed not to become bold against their superiors because they are some faults in them, but so must they judge the wrong things which They may see in them that being moved by the love divine they refuse not the yoke of reverence due, Therefore the touque ought not to medale with the actions of Superiors, even though ling may affear worthy of censure: \_ Key Paster: Y. III. cap. IV].

and friedly, Prus X says to the priests in his Exhortztion; Lit there obtain forth in your more and more the reverence and obt-dience solemnly promised to those whom the Itoly Spirit ordained as Rectors of the Church? Thus we leave offirmed as the Church percelaims it, the necessity of sincere and faithful union of the clergy with their Bishofs in order that the rule established by Jesus Christ be kept.

Proceeding contrary to this teaching necessarily brings as a result, rancors, passions against the Shirit of God and The sataric effort to make tatters of the seamless tunie of Jesus Christ; Then The Bishop is seen belittled and deprived of authority: his decissions are evally interpreted; from everything a pretext is taken to humiliate sim before the faithful, he is dishonored in the foresence of the worldly, his anihilation is sought. But that which is thought to be directed only against the Bishof's Character or conduct, serves marvellously to undermine also his authority to Take away his Jorestige and & make him appear con-Temptible in the eyes of the clergy and of The people. The miserable ones who urgage

in Such persecutions against Their Prelates do not comprehend the fact that The dishonor of the Shepherd is also the dishonor of The sheep; That on Themselves falls the dipression and dishonor which They seek for the Dishop; and That at al last comes to pass, with shame for all and in the sight of our enemies who observe us, that which the Holy Spirit spake: When the Fother is dishonored it is the dishonor of his son. L megelical III, 13.

may God free our Church from such ble calamity!

a terrible calamity!

I raternal Union among Thembers of the Clergy.

From The supernatural union practiced by reason of faith with The Bishop, flows The fraternal union sweet and about dant among Ecclesiastics, a union which makes The Clergy terrible, as an army drawn up in battle line against the Children of Satan: as the Hoty Spirit has by dis brother is like a strong city" [From. 18:19] What an admirable spectacle the French Clergy presents to the Church and to the world today in this respect, united with its Bishops, and it with these united with the Popel in a boud so close and firm that it has made the persecutor's powerful assault waver and recoil! A splendid example which is giving and will give in the future valuable results in all the Church!

The Holy Father of earls to us of this fraturnal runion, giving us the perfect formula in These woords: We must earnestly enjoin you that there be the closest union of the priests with each other as befitting brethour, and that it be made still stronger and be regulated by the spice of authority." So, Thenfore, to think of a renion whose origin, fountain head and visible bond be not the Bishofs, is to disturb Isod's plan in the work of his Church and turn away his gaze from a Clergy who have not known how to comprehend it.

Pout, what is the bond invisible, get real and substantial of this fraturnal union of ecclesiastics one with another and with their Bishop? The bond is none

other Than that which God himself has placed and which can never be changed: Jesus Christ Our Lord. Behold this doctrine of Charity and of fraternal union as it came from his divine lips, and which fuoduces The only possible lasting happiness in This world: "This is my pricept, said he & his diseiples, "my special Commandment, that ye love one another as I have loved you! L John 13: 34 1, and on another occasion, "By This shall all men Know that ye are my disciples if ye have love one for another. L John 13: 35 J. and in his last sublime forager to his Father he said, referring also to his disciples: "I pray the, my tather, That as thow art in me and I in thee; so also they may be one in us! [ John 17: 21]. That this might be attained he further said to them: "alide on me and I in you." [ John 15:4], for only so can they fulfil his commandments. Such benerable Priests, is The form and spirit of ministerial union. We hear The complaints of the faithful and even of many priests on account of a certain division which is noted in our Clergy: those who forment it also are accustomed to murmur:

but it passes unobserved That hearings being lost and wandering in Their modes of Thought, That Therefore it is impossible in this manner to find the straight road to the good which is sought. The only firm ground for a stable and saving union is that which Jesus Christ shows us: supernatural union with this and for Him: in love for his interests, in Jull concord with The Shepherd: apart from that ground and That spirit what exists is not union, but Clubs, parties, Egotisms, the victims in this case being those who long for and in The midst of labors and difficulties try to find the straight path of the service of God and of the Church. Priests who turn aside from the teaching which we have set forth Expressed in the words of Jeous Christ and of the Popl, must fall a prry to discord, transforming themselves into a scourge of the Church to which they belong, and by their conduct lending the enemies of God the most valuable support. an we drawing a pricture of something which is happening among us? Would to God that the statement

in our words be more sharfoly drawn than

The reality of the Things!

such an important point the voice of Pius X: "It then shine in you all", he says to us, "the charity which does not seek its own advantage, so that the impulses of envious strife springing from covetous ambition which disturb a man, being subdued, all your solicitude cooperate in fratural emulation for the greatest glory of load."

There is no other road, venerable priests, there is no other spirit nor other impulse to reach the union desired: we are Jesus Christ's and only in Jesus Christ and in his teachings can we find the good things

we crave.

Likewish let supporting of dissensions remember these words of our Holy Books: "Six things there are which the Lord hateth and the seventh his soul detesteth above all."
What is this seventh? "He who soweth discord among his brethern"

The Cooperation of the Church.

Berrice of the Church.

a Birhop who can depend upon his

Clergy, united with him for the work of God, and whose members likewise live united as brethren one with another, is disposed to undertake everything, to confront The gravest difficulties, to raise up The Church to an emignence and a magnificence that will cause it to display all its moral forces and to sing a never ending song of triumph To the Lord who quickens and protects it. Such hias been our aspiration, venerable priests, from the beginning of our portificate: grief for the moral and material ruin of our Church tortures our heart, and the desire to attain its restoration and real rebuilding under the impulse of the divine Spirit and comforted by our Clergy, devous and consumes us. Our hopes in God are great, but at Nimes The wright of tribulation and the shadows of sorrow almost make us waver, Truly the undertaking is not for our insignificauce and weakness but for . : servants of God whose provesful spirit raises ruins, gives life to souls, kindles hearts, but, who knows? The instruments most dispicable are those which Isod presuently chooses to gain

The greatest ends; and he is well able to grant us that which without doubt he himself places in our soul.

If you develop in yourselves the supernatural life, all will come abundant and grand, for we treat with a God who in his unlimited compassion you far beyond the musits and the prayer of those who petition him. Lit us place in him our hope which will not be left disappointed.

In this qualter of your cooperation in the work histaining & the service of rod, we ought to sheak yet again about the Seminary whose maintainance will be impossible without the cooperation which corresponds to the clergy and which ws have fixed by law. How difficult does the work of the Seminary Tresunt itself among us. How unrecognized is its foreminent isoportance and the fact that without it the doinfall of the Church with The Clergy unschreated and spiritless is insvitable. Who are they who are convinced that the Seminary occupies the first Islace in the life of a diocese and that the aid given it

is the greatest that can be given in The service of God? Ceh. as is clearly seen our religious traditions have hardly taken form except in Celebrating holidays, in spending Exhorbitant seems in solemnities to gwardian saints, and others of like class, without ever thinking of setting apart something from those ostentations expenses for the wid of works That save souls, and still less for The aid of the Deminary. For that we die; and the True vital forces of a church lauguish among us and are dishoyed. How Cause the other side to be understood, that it is of more value to not Keen so many brolidays, and & use the small forces get left is in Saving the children, in Teaching the youth and in training up a generation that will be has unfortunate than our our, and above all this to train good priests in well organized Seminaries? Lack of union and the self interest in the Clergy is continually making larger this void in the religious interests of our country.

HE omest do justice to all the parish priests and other priests who help us in The work of the Seminary, but we have to constantly feel the pain which the neglet, The little attention to this point of supreme junportance and even The rebellious refusal of some causes us. It is not the poverty of the parishes that causes this evil but the tille inclination. We must Day, Though it hurts our feelings, that the forsign panoquial preist is among the most faithful in the contribution for the Deminary, whatever may be the greater or less importance of the parishes which he occupies, thus giving to all a splendid example that where interest exists in Complying with an obligation, the means will be found. What! Can the parish priest not arrange in his parish a small monthly contribution to next du exiguecies of the Seminary. WE can not believe it. It is well that it be known that six sunded dollars are sput lock mouthand This with Cariful management. It is true that there are also priests who occupy themselves in discrediting the work

of the Seminary and making odious the contribution that is required for it --- a manner of procedure criminal from every point of onew, which does not mud to be attacked but simply noticed that it inspire homor.

The work of the Ecclesiastical Bulletin is also suffering from the lack of fragment of the subscriptions at the proper time on the frast of many; who would believe that at the present moment more than four hundred bolivars worth of subscriptions to the Bullitin are surfaced, the subscription frice being one bolivar a onorth!

and The Board of Church Proherty, so indispresible for the administration of the Diocese, and which enjoys no salary at all, from many does not receive the small dues which we have decrued in its Javor; which ever when paid functually do not represent a compensation for the tedious labor of examining the accounts and documents.

in Jesus Christ, willingness for his

holy service and the service of his church, for thus all labors are made easy and scerifices are made joys to the heast.

# Last Words.

Venerable Priests: we draw to a close This our museage in which we have commented on that of the Holy Father applying it to our needs. We have complied with a great duty; we have said what it was necessary to say in view of the spiritual disasters which here and there are mani-Jest in our Clergy: we feel the consolation and peace of one who has lightened a burden which bors down heavily on his shoulders; This burden for us was The necessity of positing out the sins which under mine the Church and weaken The strength of the presthood. To God our Lord belongs the blessing the attempt according to his divine will and his grace most high.

Exhortation of the Holy Frather Can have in some met with indifference, ours

can stirup malign autagonisms which may wraken its influence. It The Lord sels it all and penetrates into the depths of the hearts.

It is not unlikely that our words incomiter obstinacy and blindness which is the most dreadful judgment which God sends, even beginning in this world, whom the priest who is false's we have thought also of this and our prayer to God has been frequent and long that by his light he puntrate such darkness, That in the place where sin has abounded, his saving grace may abound. Many days before writing this mussage, fearful on account of our needs, we resought the Lord that it might be done in The notices of his divine flirit and in the charity of his most holy Heart; may He himself grant us success in having done it; and may The Immaculate birgin, Lucen of the Clergy, diign also to favor it with her maternal benediction.

+ Juan Bautista
Archbishop of Caracas.

It was got to supe if you one to see, in my askale seen t Jean Mr. Speer Levelose the Newsbaper four which made the translation of the translations of astoral and any glas the Hornests are stirred enough to tury. Their sting will not go very leek any very will be shown the real presence of the real thing strong to be the real presence of the real thing strong to the start the Devil by his facility organished to be an ass. What other stalless start lee his slaves may enough is a problem when they have palbable sooof of the authorship of the ar-They have palbable soof of the authorship of the ar-sticle as well is of its actual existence. By the way I recently asked one of these sound y to rated clergy who has sought conversation with me. What could have been the neohor compelling the Prelate to Expose the disty very derty liver of the around priests in the brincipal & most widely circulated glaily (Secular) It this "Country! - He replied that the archiviest, wished & surbosed to whitew Tusown life Character, by throwing open to the poublic what mights France bern given only to those for whom it was in-Dented.) - But I am yet not satisfied with this answer. The archbishop may have sought by this means to gain favor with in comgible" Please Keep this original for a time woother can

It might be of use if you care to see in my article sent to Sery Holsey) what is said as to the deliberate deselo of missions to papal lands by the grand Connecify the presentations from all morlen a keether peoples, to be held in Edinboro - are wito infer. do they really weam that the churches the world shall infer, that missions to Roman reoples are at blunder or worse? I this in the four of the sofewally brownwiced opinion of missioneries to China. Japan & africa, that the greatest him the essencially hostile spirit of Comanisms.

Let the brazen - shamlers whitewalking of textols the by the Water for its own reasons & for the authories of the Sold the by the Stackening the reputation of the surpose of the Sold the Christian Spirit & Down. But - family of Rome & and the world of letting in the light among the flutting with a best that the dark course of the surpose of the s at whose month sits the do wise fore & pagail! Is wish scould have treat the Rockerton advers! Charles hast to took winds as Incomes of ce cer is red rein & win be red or at item in wow who y o 101. 10 in con 10- 100 in de l'e de l'e man 11. 9 ils fact sine of y sinors or other who is in duting the same is the state of the same codes or the a condition and in sugar by this necessary to 9 is sovered the " i hier les 10: " it be in his had one

Mr. Robert E. Speur. Sie ig 40.

De ar Mr. Speur: a week ago I sent by registered mail the original (Spanish) of the archbishop's Pastoral (1) as printed in the Constitucional of Caracas about two (2) years ago. (Sam sorry to say I did not copy the exact dato of the dam). But if said document reaches you you will have the date plainly indicated by the fournal litself. On auswer to Mr. Speci's Rochester address" pub by the Leterary Digest" States that the bish & you refer to is innominate", That over this may mean in papaljar you, I may mean that the archbishop's name was not gwen by you. I did not notice whather his full name is given in the signature of the pathonel in question: It is Juan Baretista Castro: archbishop of Caracas + Venezuela!"-I write now to state that there is a certain priest cen alumnes of the amer. College of the Propaganda in Rouce - a D.D. and a Canon of the Caracos Cothe-dral; of very respectable family. - yor & years a priest, + for several years a protestant against various abuses of sower on the part of the archbishop & certain members of the Chapter. For his reforming spiritfrom the archbishop. This priest has the sometimes Hattering buten Ever falacious idea that the Church"

2

Can be reformed and that he can contribute somewhat toward its reformation: allestges that he has very damaging documentary proof of the abuses of which he complains, and desires to publish the whole case. I find that it would be simply impossible unpersible to do so here, as no paper" dares to think of such a job, at any price. But I have that you might postibly make use of some of the priests statements ithe ve pers, which vouch for the same, Oly yet I have not seen these laster, but hope soon to do so. But the more important question of providing some work as secretary or assistant on some mession periodical. or as instructor in some institution Eq. in hexico or New Mexico, or Chile, where Spanish is the language; - in order that he may gain an houst living + be of red sirvice to the cause. He gave me an abstract of a ser-. won he delivered during Easter-week, which was truly Evangelical for he preached Jesus . - for which he has been taken to task by some priests. Tho ask him why he does not presen the church. The Rope. & Saints, He! - He is most concerned for his mother & sisters (3). Thou in great part, he has to support on his own is man is fairly well-concated, has talent as a speaker & writer in Spanishof Even in Stalian = English is wholly unknown thin. - Else deould find him a place in Thrist's Mission M.y. until some more permanent position were provided. To you think the Mexico Mission. or that of Chile hay

Pardon the presentation of this not very al-Tracking subject, & let me know if you care to receive any such data as this priest can Senezueta. - Registered mail (outgoing) is not always safe here; Hence you will advise me of receipt or now-receipt. I the paper x letter such to your address, last weeks and thus you will relieve my auxichy as to the safety of the paper + it's resepuluess) in the case in hand. Very Cordially yours.

inton

1/11 September 27, 1910.

My dear Mr. Speer:-

Yesterday was Astor Library day, and I put in five hours at it. There was but little result, I am sorry to say. You will have to take the offensive and quote authorities from our own missionaries and writers, I guess. The other side most certainly not hesitate to parade their authorities in full procession, and then make light of any names that might come from their opponents. Names like Gammon, Neeley, Brown, and many others of the missionaries will carry weight with most people to fully as great extent as some with ecclesiastical titles. Of course fire from their own camp would burn deeper, and you have a good deal of that.

Lea's History of Sacerdotal Celibacy will not help you much. He is not the authority for the statistics you wish. At least, I went thru the book carefully and could not find them. As the work is arranged chronologi= cally you can get at what you seek very readily. He has one reference to the subject in Spanish colonies and does not hesitate to say that the major=ity of the priests who went out in the beginning were of the worst stuff obtainable. But he does not come into the eighteenth century with any definite statements. The second edition, and I was told at Houghton, Mifflin & Co's yesterday that there is none since, was issued in 1884. A statement concerning the conference in Rome during 1899 is manifestly impossible.

and some introductory words that I believe will be valuable:
"To Herbert Vaughen, schocked at what he heard on all sides of the state of the clergy, the persecution which had now gone on for some time (The government of Panama at this time had forbidden the priests to say mass or celebrate any of the sacraments.) "seemed less a scourge than a providential

### BRIGHTON HEIGHTS REFORMED CHURCH NEW BRIGHTON, N.Y.

R. E. S. - 2

chastisement. Among graver ratters he notes - 'Priests scandalize the people much by cock-fighting. I have been several times told of priests taking their cocks into the sacristy, hurrying disrespectfully through their mass, and going straight off from the altar to the cock-pit. They are great gamblers.'"

This is found on page 125 of the book and occurs in a description of a trip which "r. Vaughan was making to the Western coast of America in 1864. Mr. Vaughan wrote the words himself in January of that yoar. The fact that there were graver matters noted leads one to think that the situation must have been pretty bad. As this was only a detached trip occurring as an incident in the cardinal's life, there seems to be no other reference to conditions in Latin America.

I managed to get thru the file of the Sun for all of 1898. It brot nothing to light of our quest. The fact appears to shape itself in my mind that Dr. Ward must recall those letters from "Innominato" and think that they furnished him his information. If there is such a letter in the latter half of 1897 or after 1898 - where I have not been able to look - it is very different from all that I read carefully. This correspondent speaks of intimate matters of Rome, but always with the Roman oracularity. The farthest that he ever gets from what might be called permissible news is his evident concurrence with "Americanism", going so far as to say that he thot Leo XIII was in sympathy with it. Unless in a most remarkable lapse he would not put out any damaging information about any part of the Roman world, would be my judgment. However, if you think it best, I will try to find the missing link in the other months.

Heartily your friend

exco. C. Crimaton -

At the request of the Rev. Walter S. Cott, Chairman of the Committee of Home Missions of the Texas-Mexican Presbytery, I recently went to Texas and delivered several lectures in Sabinal, San Marc s, In Loredo and San Antonio. In these lectures I carefully avoided any expression concerning Catholics which could be considered disrespectful by even the most fanatical Romanist. I even planned my speeches upon reasons and historical facts, advisedly evading descent into personal questions, notwithstanding that as a former confessor of friars, priests and muns and onetime a visitor of covenants, I could easily have presented a vivid and real set of shameful histories. Furthermore, I expressed openly and everywhere my profound esteem and even Christian love for my former brethren.

I was greatly gratified to receive hundreds of congratulations from Cotholics on account of my soberness and charitableness of language. Several of these perhaps about one hundred, have embraced Protestantism, and not one of them could ever accuse me justly of having once indulged in the abuse either of Roman Cotholic practices or of Roman Cotholic people. Nevertheless, when my lectures in Toredo were over and precisely at the very moment when my listeners were leaving the building in which I had preached, a pamphlet was distributed among these hearers which pamphlet, mark well, bears the approbation of a Cotholic bishop and from which I extract such statements as the following; (Weval frameWallion from Manish)

"Why we (Roman Catholics) will not become Protestants.

We will not become Protestants because Protestants, though they claim to be Christians are very far from being such.......
We will not become Protestants because the founders of Protestanticm were the most wicked and obscene men of the world. Luther was an apostate friar, a licentious man, since he married an ex-num with whom he cloped from the convent. He was a glutton and a drunkard, proud, violent and cruel to the correspondence of Calvin who is unquestionably the greatest Protestant chief next to wither was the most gloomy and relanchedic man of the world, proud cold and cruel, since he ordered many people to be borned for no other reason than that they could not a ree with him. He died of an unsweakable disease

contracted by his immoralities, and his last ords were the most horrible blasphemies."

After having given an even worse account of Zwingli, of the origin of Episcopalians, Bucer, Reza and so on, the pamphlet says about the propagation of Portestantism; "The means used to spread Protestantism were yet worse than the Trostestant Accounties since it was propagated through enormous violences, murders, persecutions, robberies, baseness, civil wars, treacheries, blasphemies and inquisitions. The history of Prostestantism is a series of injustices and abominations, etc., etc."

Such expresions are universally spread among Roman Catholics and are generally endorsed as true  $C_a$ tholics everywhere, both laymen and ecclesiastics.

The greatest difficulty in reaching Roman Catholics is their crass ignorance about Prostestant doctrines and their strong prejudice agianst the founders of Portestantism.

Unsophisticated American Prostestants believe that American Catholics know too much of Trotestanticm to indulge themselves in such false and slanderous language as that quoted above. These certainly overlook the fact that to-day in America minety per cent of the teachers in the Catholic universities, academies, colleges and parochial schools are foreign friars and nuns who come here from Italy, France, Ireland, etc. and bring with them the same methods of instruction and books which they use elsewhere in teaching. I have at hand some of their official text-books in which they speak of Drotestantion in the same terms as those quoted above.

Besided that, we have all seen quite recently two famous instances which ill strate our subject wonderfully. Every one who has been reading the North American Review attentively of late saw the slander-ous denunciation of Methodists in Rome by Archbishop Ireland, and also the answer of Rev. Dr. A. Vernon. In the forcer we find not only rough and impolite language, not only inaccuracies and misstate ents but also principally bitter contempt and even scorn of Roman Methosism, while in the latter we discover the utmost dignity and self-restraint, avoiding everything that might be considered impolite and particularly manifesting the spirit of tolerance and exhibiting the utmost respect and esteem for Catholics in every line of his Christian and sober

answer. We reach the same conclusion if we compare he recent un-American, disrespectful and tumultous denunciation by Archbishop O'Connell of Boston of Roosevelt and the calm and temperate vindication of Roosevelt given by the Outlook.

And to re the most significant and dreadful fact is that Roman Catholics, notwithstanding their abusive language, bbtain a national hearing while we Drowtestants, no matter how politely and reasonably we may speak are slighted and even disregarded by the public press/Compare the papers which from north to south and east to west reproduced Archbishop Ireland's denunciation of the Methodists for instance, with the number of ra ers which reproduced the answer of Dr. Vernon, and you will be apazed at the open cartiality of the polic press in favor of Roman Catholics.

It is pitiful indeed to say so, but it is absolutely true and must be recognized by everyone well acquainted with the facts, that to-day Roman Catholics in America can slander Protestantism and Prostestant doctrines and reople, using the most abusive and slanderous language, and they find the public ress ready to cheerfully reporduce their utterances, and we Protestants cannot even defend ourselves against unjust attacts unless we use the most mild and respectful language and even then we never obtain a good national hearing.

and such condition of affairs is more sinister when we consider that within the next thirty years more than forty per cent of the two millions of Roman Catholic children who are now studying in Roman Catholic Sahvols, academies, colleges and universities will leave the Roman Catholic faith. Here as everywhere, the Roman Catholic Church loses more than one third if her me bership in every generation. Anybody in America can test the truth of this state and by comparing the millions of Catholic foreigners who come here with the small remnant of these that the Catholic Church afterwards retains. What ill become of those who fall away from Rime? How can they even desire to be Christians according to Prostestant standards, since they never have heard anything byt slanders and denutedations and misrepresentations of Protestantism? The will surely go to increase the already lar e number of unbelievers. One of the most dreadful religious problems we neet with is the constant augmen-

mentation of unbelief. I do not doubt that more than eighty er cent of the millions of cople who are to-day without religion in Ame. ica have been either Roman Catholics or in intimate touch with Catholics. Roman Catholics many a time do not succeed in retaining all their followers but certainly they are always successful infilling them with the deepest scorn for the other Christian denominations. I seak advisedly as a man who has had experience with the system and can present as illustrations thousands of instances and hundreds of reasons.

I am not a pessicist. Perhaps few Prostestants can realize the true position, strength or feebleness of Catholics as I do on account of my old acquaintance with the high dignitaries of the Roman Church and her plans in America. I do not hestitate to assert that, though Leo XIII, condemned solemnly Americanism in his bull twelve years ago, Americanism is yet living among several prominent American Churchmen. And unquestionably millions of native-born Catholics will endorse Prostestant principles and methods in the very moment they are able to detect the un-American and sinister olicy of true Romanism. But at the same time I am obliged to confess, after having gathered many facts, that to-day the words of such men as Gibbons and Ireland, etc., yes and more, the goings out and comings in of the most common Roman Catholic bishop, weigh more in the estimation of the public press than any Prostestant enterprize or project.

Ho, can it be explained that such a nation as this in which from Washington to Roosevelt almost every great man has been a Prostestant and almost every glorious achievement has been accomplished by Prostestants through Prostestanism, is to-day to varmly inclined as a whole in favor of Roman Catholics and disregards so openly Prostestants? To answer this question satisfactorily is to me one of the greatest and most vital and pressing of Prostestant problems.

I have at hand many documents, some of them perhaps unknown to Prostestants, which demonstrate the enormous abount of sagacious work done by Catholics to mislead and control the national thought and press and their tremendous success. I will give frankly the results of my investigations in series of articles if I can find some reliable papers which will consent to sublish them and I bind myself to exhibit only facts and reasons entractes from the most reliable

Catholic authorities and books, some of which are so secret that even in America they cannot be obtained but by a few influential Catholics.

### THE I AM . PROTECTION

These cords clearly imply that before becoming a rotestent - have been something clae. Yen, for more than thirty eight yours, I was a .. omen Catholic; for about twenty six yours a Fr neisesn Friar; for nore them twenty years a lonen of thelic rie t; for more than ten years an Agostolic 'oman . issionary; for more than seven years resident of two large . onen o tholic colleges. I was for yours a reacher of omen of thelie doctrines, protection of all milesophy, Preclogy and Lecturer of Brened seristure. I served by former church loyelly, frithfully and with o most ness and love. I was at the come time trusted and remained by the long march. I wer lead in remonsible and honorable positions, and granted rais, valuable and very important privileges incor in to tomen otheric standards. I were rejointed visitor of Jenvente, onfessor of rient, friend and muns, ro-decretary of the 'energl of my our Franciscan order, adviser of my own hevincial, examiner of all studies and atuments of my ova franciscan province, and reflect of all classes, programs end studies. received from the tope his celf the entraordiners griviles of reciing rehibited to he: Iso that of leing released from the Order, not ithetending my prosection and vove an frier; The of theolving seed from con liefs, a riviley so rere and att pendous that it is searcely greated even to Dictions tal Straingle. I have no person I complaint against the older wholie Hererely nor my bitterness to and .omen 'sticli' eagle whetever. I left the Lomen actiolic clarch of my on will and everd, and a left her retain-

ing a great esteem and even Christian love for Roman Catholic reopls. I know that there are among than hundreds and thousands and millions of honest, frithful citizens, consistent and loyal friends, religious and self-secrificing Christians seconding to their own belief and good faith. They are wrong in some respects. but, like sul, they are ecting in good faith, and striving to live a jure eleen life "without I I me lefore fod and mankind". Oh, no! I wil' never abuse lower letholic cople. I love them with all my hourt and soul; I hope to arend all my life preaching the dospel among them. Jany of those degreet to me are still .. omen Cetholic. Ty country, sin, is still lomen Catholic. My best friends we lomen Outholion. Ty nourest relatives are lomen Octholics. I have two sinters younger than myself the are lonen intholic hous; two brothers rouger than myself who are town Catholic griects; exi my beloved mother is atill . forvent domin letiolic. Ch. no! I never in my life vil' (Fuse onen etholic people. They are too dear to me to do that, and I on redy if need be to die for their conversion at the very moment I im writing these words. God knows that I do not preveriente. This locture is neither r disclosure of onan otholic buses ind protices nor a discussion or jolemic against jouen .attolic people and doctrines. It is rather a brief and condit account of the triels of a soul who has lean value for life for many years. It is the Trink statement of a new who has devoted his there life to religious prectices and doctrines. It is a real relation of my a irituel struggles and ex effecter oth as Catholic on as rotectant. It is a condid narration of my principal reasons for doubting the Comen Tetholic system, and of the results of my new studies
as the testimony of one who is invious, very surious to express his
gratitude to God, and his desire to benefit his fellow men,
especially his former brothern, Toman Catholics.

#### 1. My Doubts.

g a tomin Intholic theologian I was comelled to believe not only that the besthen, (rthodox Greek and Trotest nt are eternally lost of condemned, but theo that every losen fathelie the deer not fulfill the many re mirem nos and recents of the long Church is in probable and even certain eril of leing eternally lost. is in ortalic loner listionery, and ee forner confessor of low, middle and noble classes of fatholics. I realized that more then eighty or cont of the Poman Cetholics do not fulfill regularly the nost funderental corrections of their Charel. I king for instance, os a basis one of the most into that prede to, Auricular Confession - that is, the daty of confessing every sin to a riest at least ones a year - I found that less than four per cent of the beauty could go regularly to the Confessione ? that no more than eight for centroi' and rds observe Auricular . on Section; and that only bout twelve of a st of the Italians Excomplish a greetice so indispended to a 1-, fion (nor or dury to one. Jecording to the conduct not only to senter lifetically live in mortal din, see so in tot drow thrist, but the Greeke and retestants, the infaithful of flot ters, if these to be not

belong to his congregation and church are on the road to dermation. It is true that some theologiens now and then venture timidly to proclaim that good feith may save them; but those who make the pspertion curround the statement with so, many conditions, and are so reticent, that it may well be affirmed that seconding to Nomanion only from among themselves must come the chosen of heaven. Can a greater mockery of 'haist's noten tion be conceaved: o that out of the one thousand four hundred milition sould, a proximately, that live in the world, about three to four millions only vould be sived! Is not that equal to proclaiming that the coming of Christ has been injurious to mention. Could it not be esserted that in the ancient ynarogue the maker of the elected was greater than in the great Aristian iurily to not this a diminishing of Christ, and a ridicule of his boly world. To proclaim that christ is God and the ion of God, that he descended from herven end took human neture to save mandind, and so make out later that only a few on relate are greed and that the thousands of millions of the eigths inhebitents must to sour to hell, is not that lacing Christ's verical the feet of eli 1, and proclaiming that the creation of the world is the presteat ristake, the most out l crime?

Were tought when a boy that the living providence of God rewards and punishes the actions as well as the individuals seconding to their right-commess or sinfulness. Defore becoming toquainted with the feets, and before traveling through Protestant countries, " was easily permaded that only onen Catholic countries were truly

civilized and really ros erous and he ry, since they only were following the true religion of God. In my ignorance of the statistics I believed then that rotestant countries were really poorer, more ignorant, more immoral, and more miserable in every respect than longer Gatholic nations.

when through the careful and honest study of statistics and though way occasion on animocea. I realized that the contray ten the fret, that toth in the net and to-day the onen detholic religion has been abure a organic by the ignor one, poverty, dear terms and rain of the promies this here rades of it, and that the subjects to eligion, or we contrar, he be no secreted with the promparity, edvidingto a conditt of every country and edion which has followed the doct they, - flow west growth troubled and den Tyr Sign wointer in my town heliefs. The err dens the the nglo-ferron e when ere to-der in every rene est more more evens. offilized, honert of power of this problems. The orn dear that. where it by was miled in the court ohe was the contrate of, and the gonest r tion in (3) the model or order from the the gradual netion was the a th, it emplies he observe ion, were there then he lit i photor to-let, which not on n defination of the then proficilly amontant. cadinand, the Unitedial, the greatest his to the filterath contury, or erat the overwhich of a 12 delegate. Cianaros, the plantest and she coldidates of the fifteent of motor to equipment, increase one reit? delocate its callet ..., builde, the beet to you are country, a in sobtain the out of the ere." of get the site

though he was, until he paid more than a million dollers as ransom. Then, I questioned why, with if the Roman Catholic religion is the only true one, it was not better able to save individuals and to improve nations? If the rotestant religion is wrong why has it been powerful to enlighten individuals and fully civilize nations. Can error be more efficient for good than truth. Then I began to suspect that there was semething wrong with the Roman system, since all that it touches and controls, it ruins, and on the other hand there must be something in Trotestantiam, since it civilizes, and makes happy and programs in which it predominates. You see, therefore, why I began to doubt.

II. My Reasons for leaving the Roman Catholic Church.

I then began a new study of the Roman Catholic system.

I can say without any self-conceit that I was well equipped to fulfill my new tack. Reared in a Catholic country, and in a very gious flower Catholic family; taught by the best Roman Catholic teachers and schools, being myself a Roman Catholic writer and theologian, having intimate friends among Tishops, Erchbishops and Cardinals.

I had at hand everything wanted for my new studies. Trofessors, books and libraries, including that of the Vatican, the richest.

most important, and most renowned in the world were at my disposal at request. Besides that, I began my studies lith a dee conviction and desire to dispol my doubts, and to reconcil myself fully with the Roman Church.

By first aim was to substantiate with facts and reasons the present claims of the modern toman Catholic Church. expropriate to myself the honest confession of Reverend Dr. Giorgio Bartoli: "I went over again : Il the treatises; I reed the fithere of the church in their most recent editions; I thought a good deal of the origins of "hristianity; I made syself sequeinted with several histories of Thristian dogwa; I took a keen interest in everything a pertuining to Patrictic and Liblical criticism, end, finally. I left nothing undone that wight clear up my doubto and make my heart at peace with my mind. And note this; my studies were carried on almost exclusively with the help of Catholic books end scholars; as with regard to theology, I consulted Mazzella, Billiot, Stentrup, lechurgonses, Inster, De Lugustinis, Repicier, Tere, and othern, not to say anything of the older schoolmen and theologicus of the sixte oth century. For the history of Christian Dogma I read Pellurminus, Thomassin, Bingham, Bauschen, Mochler. Pardenhewer, Schwene, Turnel and Harnack." But : las! how disappointing and distressing were my discoveries. I set in my book, "Homen Catholiciam Delitalating Tefore rotestentiem", 1860 127-130 when my a iritual wounds were yet fresh, that "S. Clement I, Fourth Topo and third successor of oter is the first witness who are reworthy of serious consideration, since he is a wise and hely ope". I recall that in my school days I used to look on this renowned herd almost as an a postle; with simple faith I believed that his tertimony concerning papel infal ibility was nest impressive and irrefut, blo. How my views have changed since reaching meture ago!

How many bitter disillusions have I not suffered every time I have hed to apply, insteed of the false homen doctrine, the reason and conscience given to all by God leighty, and according to which we shall be judged! How many wasted il usions! How many hopes defreuded: Now meny and what sainful shocks to coordinate what conscience taught in a positive manner with what the Tomen faith proclaims as infallible! that a horrible disenchantment, when, notwithstanding the most supreme efforts, I beheld issuing forth one with the other, and growing larger and larger every day the incompatibility on papel questions! What desolating conflicts, when there was no other ortion but to choose one or the other! That rending emplexities to realize that it we necessary, combulgory even, to reject one of the two, under penalty of losing both! Alas! he who has not experienced this kind of torture, does not ret know what it is to suffer! He who has not faced the spiritual battles knows not the most fruitful source of pain and bitterness! I would rather a thousand times disamper from existence than to be seared again with such a horrible Calvery. that reason, every time mention is made of Clementtthe Moman, there rushes to my brain in thrious confusion a torrent of pricking memories. It was the first pillar to be demolished at my feet, and in his fall I sew the whole Roman structure totter to the ground. That is to say, the spiritual home, in which I had grown and studied, in which I hoped to remain until the coming of the Lort, in which I had concentrated all my tenderest affections. and in which I had placed all my consolation and all my embitions!

The expatriated suffers nothing in comparison to the enguish experienced when I was compelled to say; "Loves of former times, away with ye, ye are not legitimate. Hopes of former times, ye are false. Joys of yore, ye also are fictitious." The fate of the chip-wrecked meriner is not sadder for losing his chart and compass and being engulfed, then was mine, to see the previously shining becom of pontifical infallibility, venich before the advancing darkness which was to surround and absorb me; to feel the abyes yewn at my feet, myseli on the brink of plunging into the bottomless chaos of despair! God / Imighty, Thou knowest that I prevarieste not, nor exaggerate. Thou didn't see more than once the burning and terrible tears of distress bathe my cheeks! didst witness that during whole weeks I went about disconsolate, like a man deprived of reason, without the sustemance of life or restoring sleep! Blessed be Thou a thousand times, for Thy help and comfort during that fearful battle! Blesaed be thou a thousand times because Thou didst bring solece to my spirit and peace to my conscience! Diessed by Thou a thousand times for teaching me to live in Thy universal church, without any need of Romanism; to invoke and believe in Thy more and Thy doctrine, without the febulous Romish stories: and you, kind reader, forgive this phort digression and come with me to listen to Clement the Roman.

What does this enlightened one say! Does he proclaim the remonal infallibility of the Roman ontiff! Your Bainence (Bear in mind that I am here referring to Cardinal Gibbons whose book "The Faith of Our Fathers" I attempted to redute with my book "Roman Catholicism Capitalating Fefore Protestantism")

shoul! not forget, that for the testimony to be admissible, it is necessary for it to beer directly on 'es papel individuals, and that it declare that infollibility belongs to them, and will remain in them to the end of the world. In accordance with sound judgment es we go beckmerd to the first centuries, we should find that prerogetive more clearly and brilliantly defined; just as we get neerer to the sgring, the water should be more transperent and pure, and as we go away from it, it should be more turbid and less pure. Appealing to your loyal impartiality as an /merican, and to your frenk sincerity as a writer, I ask, is this general law of history and of judgment observed where infellibility is concerned? are the primitive testimonies more explicit or olearer than the secondary, and these in turn more so than the last onest and if the opposite is exactly what does happen (and I do not believe your iminence would venture to deny it), is this not an almost cortainty, that infallibility is one of the many ecolosicstical mythe created by history and centralized by the papecy: Then the testimony of the Fothers is taken as a whole, in hurmony with the general laws of historical evolution, we find in it a perfect secord, and we arrive at the evidence that infallibility is surely of ecclesicatical origin. St. Clement is the first witness to this true theory. Beither Catholic conscience, nor Catholic intelligence, was yet prepared to received the enormous weight of a ersonal infallibility. The exemple of the ostles was too fresh in the mind of all, to be openly falsified. For that reason Clement the Roman, disciple of 'eter, acts and sterks like that Fostle. Id e him, he addresses the Corinthians in humble language not with any attitude of authority, as befitted an infallible one, but advising and exclaining, instead of ordering and excommunicating. Let your Eminence read any of the modern papel bulls, and compare their style to that of Clement. In the former you will see flashing the wrathful rese of infallibility; in the latter the simplicity and humility of a wise man seeking the truth, which he thinks he possesses, and while so thinking, transmits it to others. But Your Eminence will see nothing that appears as infallible. Lastly, and this is convincing to Lomenism, the latter is headed and signed not as if an individual contiff were speaking, as he should do if he believed in ersonal infallibility, but as an expression from the whole Roman collectivity, as an echo from the Roman Church.

I ask Your Eminence, can a clear proof be edduced that personal infallibility was not believed in in those times?

might say now, ex cathedra, instead of resting on his own infallibility, reets on the collectivity of his own church, is this not clear proof that he did not believe himself infallible. St. Olement's testimony prover nothing in favor of Romanism, but a great deal against it.

lexendria, of Ironaeus and of Tertullian and Cyprian ( the last two of whom are the class and greatest estern Fathers alleged by 'sleey) who scorn both in theory and practice the idea that the lahop of lone was bishop of bishops or chief bishop.

I made careful inv. digition, and found from the testimony of feets that during the first, second and third centuries urioular Confession did not exist. I respectfully challenge any Roman Catholia theologian to Toint out only one instance, only one sentence, only one fact about unicular Confession in any of the writers or records of the early church. Had Auricular Confession been a divine precet in the ostolic and jub- ostolic a och, we should fre mently find it recommended. Take the sacrements of Ta; tiem and the Bucharist: there is not an Apostle or an .costolio fither of the postolic period who does not speak of them. But why are they silent as to jurioular Confession? Is this not the strongest oscible argument against its existence? And the ergument is ctil further strengthened if we add that the first words which we find on confession refer to another kind, and not to Euricular Confession. There are a multitude of witnesses with regard to public profession, both in the Orient and in Europe, namely, the Councils and the Fathers, in the first century, who tell us of Confessions; why, then, do we not find among them any oleer and deginite reference to juricular Confession: Had it been general and obligatory, had it been observed by all the faithful, how could we recount for this premeditated silence: And that our sutherities are silent on this joint will be admitted by enyone who has mede even a cursory study of the tradition and the history of the Sub- postolic period. "oreover, the language of St. Augustine and St. Chrysostom shows beyon's a doubt that juricular Confestion did not exist in the first centuries. For, if it had

would have to be interpreted as being o posed to it, a supposition that would be offensive and almost blas hemous.

To my emazement, I discovered that the virgin Mery, to whom I had been deenly devoted, and whom I had fully trusted, was not worshipped until the middle of the fourth century. I have visited the catecombs of Nome and the oldest Loman churches and monuments; I have at hand the best books about Liturgy in the early oburch; and I challenge again any Loman theologien to point out one instance of the investion of saints.

and oversome certain difficulties. One of these was the greatnes, and goodness of many of the leaders among the Roman Catholics.

I thought a great deal of such men as Francis of Assissi, of Bossuet, Melchior Cano, Newman etc. But a more intimate investigation of their lives showed me that they were more Frotestant than Roman Catholic. For example, the great founder of my own order was at heart a Protestant. For, although he never wrote against any Tope, he constantly fought against the Foman 1stholic Church. The greatest theologians of France were condemned by the ope. I found that the greatest theologians of France were condemned by the ope. I found that the greatest theologians of France were condemned by the ope. I found that the greatest theologians of France were condemned by the ope. I found that the greatest people in the Catholic Church have ever been practically Trotestants.

Laother difficulty I had to honeatly meet and overcome before entering protestantism was the differences between Protestant bodies. It first there differences held me tack, but after a careful and unprejudiced exemination I was convinced that the

fundamental unity between the Protestant bodies is greater and more vital than that between the Foman Catholic Orders. In other words, I found that the differences between, say the Tresbyteriens and the Methodists or Unisoo alians, are less than between the Jesuits and the Franciscans or Dominicans. I discovered with amazement that, while the Lomanists of all orders had an outward union through the Tope, the rotestants of all names have a more fundamental, vital and satisfying unity in Christ and the Tible.

ing you I was aired to embrace "rotestantism. erhaps for rotestants may realize what it means for a frier, a priest, a brother and a son to say farewell, and perhaps forever, to his former religion, to his former friends, to his beloved brothers and to his degreet mother.

and practical Christianity of rotestents. In the royidence of God I met with Dr. Bern and Ers. Barr of the Laftyette Prosbytorien Church of New Orleans. I was with them for menths in the most intimate intercourse. Their Christian lives and prayers did me more good than discussions and books. God bloss them, and give me opportunities and possibilities to be grateful to them. I will mention also a striking little book, "The dread of resbyterians", which dispolled my strong prejudice against Calvinism. This little book ought to be in the hands of both Americans and European people by thousands.

## III. AY MARIELENCES

I can say with neither flattery nor enegeration to my former trethren, the Roman Satholica, Are you a devout, loyal and

feithful Homen Catholic: I was also for many years, and echaps more earnest than yourself. Are you a teacher or theologism or writer among Roman Catholics? I was too for several years, and my books, a seches and lecturer have been warmly commended by lonan ecolegisatic dignitaries: re you a worshiper of Blessed ary and other seints! I was also, and norhars more than yourself. Are you going to the confessional box looking for the forgiveness of your sins. I mycel went landreds of time, and received the confension of others by thousands. Are you doing penunce and following the ascetical Roman ways to attain a clean holy life! I did the some, leing a Franciscan frier, whi ging myself until tho blood came every day, oxee t Sundays or hely days for more than ten years, and thrice a week for more than cixteen years. For years I was weering closely attached to my body the chains of iron with pointed needles, and war weering such chains for more than an hour evely day. I did many other yet more severe genences. I was following so faithfully the own Jatholic practices to attain boliness through works of my own that I renowneed riches, honors, freedom, and bound myself by solemn and per etual vows, keeping them for years so faithfully that I was jublicly praised by my own superiors as an example among my brethren. There is no losen practice of spirituality I have not practiced, there is no service, there is no experience or way I have not tassed through; and, nevertheless. listen to me, my dear Roman Catholic brother. I was not at all satisfied, and did not reach the holiness, joy, seese and haginose that "omen letholic books and temchers promised to every one

who will faithfully kee the .on.an Catholic system and dectrines. On the contrary I felt unhamy and doubtful. On the contrary I felt my mind ful of evil thoughts, my heart full of evil feeling, and the burden of sin was increasing upon my soul heavier and heavier, and the more I was doing penence the more I felt offressed by sin and distress. Now I feel more thoroughly convinced of my sinfulness than ever lefore, but at the same time I am so deeply convinced that God the Father has provided for forgiveness in my gersonel Redeemer, Christ: I have such a vivid and absolute faith in His promise and in the efficiency of His divine blood shed for me that I feel clearly that I am a child of God, a member of His femily, and a future citizen of my country shove. And through his divine mercy and grace I feel so conforted and heared in my struggles against sin that it does not cost me anything to be pure, clean and to love and follow Christian destrines and principles. I, who before wasted my health and almost destroyed my body in my struggles to purge my mind and heart and soul of evil thoughts and feelings and failed absolutely lecause I was trusting in myself sud in my own works, - feel now that I have a clean mind full of heavenly thoughts, an honeot heart full of earnest desire to be s ent preaching the blessed Sospel of our personal kedeemer emong Noran Catholics everywhere. I know now the seening of the expreseion which I never understood before. "To be born again".

Should this paper fall into the hands of Loren Catholic theologians, I would recome and that he study the testimonies of the early church from the original documents, and not as they are

extracted by the text books, or in Catholic publications, and he will find that I have said the truth.

Should this paper fell into the hands of a leymen. I would recommend that he read the lible - his own Roman Satholic lible, es ecially the New Yestalent. Need it without paying any attention to the notes. The lible text is what you need. Tray God to give you understanding, and you will find that I have spoken to you the truth.

Should this oper fell into the hands of e frier or nun or some leyman who is striving to attein holiness through enonce and human vork. I would recommend that he or she road the third chapter of John. Repent of your sins at the feet of Christ, trust fully in Rim, have faith in his blood, only, and he will make you a ner creature in Christ Jesus.

Ir. Gladstone has said that, "I'm inclined to think that the future of imerica is of more importance to the world than that of any other nation." In other words, "As goes imerica, so goes the world." Ind one of your own most prominent writers has also said, "The Christianity of the United States influences the Christianity of mankind at large." To every one well acquainted with the religious movement throughout the world to-day, these statements are not flatteries to imerica, but are recognized as actual facts.

You have nowedays the tremendous privilege of attracting the tention of mankind to everything that you do. The eyes of the world are centred upon America. Your name is revered everywhere. Your industries, business, sociological ameliorance, scientific attempts and so on, are copied and re-roduced throughout the world at large. Your friends and enemies alike must recognize that you are not only great, but greater than any other nation of the world; that you are not only fractors in the human social problem, but leaders of the actual movement of mankind. Your feelings, thoughts and actions weigh more in the balance of mankind than the actions, thoughts and feelings of any other nation upon the earth.

Eastto Test, intends to concentrate in a few remarks his feelings and thoughts about your nation, he becomes greatly embarased. As the grandeur and number of the resplendent stars stupefy the astronomer, so also your raid and splendid civiliation mystifies me. It are tinly looks wonderful that you in little more than one century, could have attained a more mature progress in many respects than other reagles in thousands of years. Your interminable and well arranged system of

railroads is certainly sur rising. Your systems of telegraph, tele-Thone and mail service are astonishing for their quickness, regularity and securacy. Your large and beautiful cities with their systems of sanitation and policies for progress are admirable. Your literary life reflected by books, daily papers and learned reviews is prodicious. Your public schools and official universities, with their teachers of prestige and millions of students, are marvelous. Your general current of mutual and patriotic tolerance, your constant attempt to engage yourselves in the greatest and most humane enterprises both inside and outside of your nation, is wonderful. In other words, in social as well as in economical, in scientific as well as in political life, you are a great nation, perhaps the greatest in the world. Why have you attained so marvelous a civilization in so short a period of time? Why have you, in a little more than one century, reached what other recoles have not yet attained after many centuries of bloody struggles? Are you not by blood the some as the English, French, Scotch, Irish, Spanish and other peoples? Why have you overcome in many respects the Spanish a and other nations? For all thoughtful reople, the ensuer to these questions is very easy. You are great, greater than any other people, and you deserve to be so. The sun shines, that is not a miracle; the plant grows, that is not a marwel; every tree brings forth its own fruit that is not a wonder. So are you great, marvelously great, but your greatness is the natural and logical effect of well known causes. Your policy from the beginning has founded your civilization upon the most humane and divine principles, and your civilization has grown accordingly. The lest causes must necessarily produce the lest effects. Therefore, the American progress, being lased upon the best princi les,

must be su erior to other civilizations. European writer of renown has said: "Scratch European civilization, and you always find the bloody tyrant of the Middle Ages and the rottenness of many coreses. Scratch American civilization, and you find at the bottom of it Christianity and freedom." Pehold your old trees whose sweet fruit you are now enjoying! Pehold your old sun whose sclendid beams are illuminating you now! Behold the solid basis upon which you have builded what you call with pride "My Country", and what foreigners with admiration cell "America"!

A renowned critic has said: "Without the Bible and Pilgrim's Progress the English literature cannot be exclained." Without the conception of freedom and Christianity the American Listory would be a rid'le unanswerable. Look deely at every old American institution, and time and again you will find them founded upon freedom and Christianity. From North to South, from East to West, in peace and in war, in the country and in the city, in the home and in the school, the soldier and the politician, the farmer and the banker, the old and the young American loves Christianity and freedom.

I believe that there is such a reality as American thought; that there are certain principles which belong to the American Government; that there are certain feelings which are exteriored but an American. But such a reality I believe must be attributed neither to your American millionsires, nor your American raileroads, nor even your American schools and universities, but to a more primitive and superior cause - to your pure conception of Christ-

ianity and freedom, which for me constitutes Americanism. And your sublime conception concerning Christianity and freedom has hot only built up the American national character to the strongest and perhaps the best emong mankind to-day, but it has also through its large, owerful and profitable influence bettered millions of other peoples belonging to different nations of the world. How many millions of foreigners who have never known before what Christianity means, who have never enjoyed the sweet blessings of social and folitical freedom, have learned here in Imeric: through your teaching to be both fuithful Christians and good citizens! How many thousands of Italians, Poles, Russians, Mexicans, Cubans and so on, who before their coming to America were ignorant, bigoted, immoral and dangerous, after having lived here for some time have become civilized, hohest, active intelligent useful citizens to mankind, loyel to their God and good ratriots to their respective nations! How many thousands of them return to their old homes, not only rich and civilized, but also art and ready to circulate and rolegate American doctrines, civilization and Thristianity! And even more than this, your conce tion of Christianity and freedom has accomplished a great deal of good even to the Roman C tholic Church, the oldest, strongest and most numerous of all the Christian denominations. Americans are accustomed to say - and I thin' they are correct in some res ects - that the Imerican Cutholicism is many times purer and better than the Catholicism of Mexico, Italy, Sain and other Roman countries. Both Protestants and Catholics alike think so, and

say so and write so. Poth Americans and Europeans believe so, feel so, propose so. I myself came to imerica on account of her pure concejtion of Catholicism. I expected, u on reaching your country and mingling in your civilization to dispel my doubts about Romanism, and pacify the struggles of my own conscience in regard to the Roman Catholic system by studying the Catholicism of such men as Cardinal Gibbons, Archbishop Ireland, Pishop Spalding. Some of their speeches and books were to me while I was in Spain a great comfort and invigorating delight and sweet blessing. I myself ex ected that, as imerica is already a leading nation among the other nations of the world, so also merican Catholicism had reached a leading lace among the Romanism of other nations. And my extectations were greatly increased, and my hopes were dee ly rewarded when I read twelve years ago the glatform of a large and very important Catholic party. They presented the highest and purestecondertion of Roman Christianity, and they entitled each article Americanism. Very few Protestants know the present divisions among 'merican Catholics, their sctual conflicts and struggles among themselves; and in my opinion nothing enlightens more both Frotestants and Cutholics about this national roblem than to recall faithfully such fierce olemics, since it marks to me the most important e och of Catholicism in America. It cints out more than books and sceeches what Americanism has been trying to do in favor of Catholicism, and what Homanism has done against inericanism. It resents visibly the conflict between the old, nervow and intelerent Roman s irit and the

noble, tolerant and Christian Imerican civilization; for it discloses the tremendous, awful and irreparable victory of Roman diplomacy upon American freedom and American Catholics. Allow me to note from the lips of Powe himself, Leo XIII., the definition and condemnation of Americanism:

Proman Catholic Americans say that the Church ought to adopt herself somewhat to our advanced civilization..... Roman Catholic Americans affirm that a certain liverty ought to be introduced into the church so that, limiting the exercise and vigilance of its powers, a chong of the faithful may act more freely in pursuance of his own caracity..... Roman Catholic Americans recommend active more than passive virtues..... Roman Catholic Americans say that emetual vows are altogether out of keeping with the simit of our age in a muchas they narrow the limits of human liberty, and so on..... And the Pope orders the most absolute obedience by saying that no Americans can be Catholic if he is not ready to be submissive to the Pope and to condomn, as the Pope edid, Americanism."

And the Pore could destroy such an American and the Christian conception of Catholicism, and could destroy it without any rotest from Protestantism, without any complaint from the American press, and without any criticism from American politicisms. The Pope dared and succeeded in doing what he could not have dared to do, and certainly would not have succeeded in doing, either in Fr nee or Spain or even in Italy itself. And the consequences of such tyrannical condemnation were exceedingly disastrous. From that time on the Lucric n Church has

lost her independence and freedom more than anymother Roman Catholic Church in the world to-day. Cotholics in 'merica are encroache' upon by Romanism many times more than any other Catholics upon the earth. All bishops and important writers who were sus ected of Americanism in some way or another were obliged to a clogise. The test American churchmen were disregarded and set aside and the most rabil and subservient Romanists were promoted and exalted. The Pore spies upon American Catholics, what ther bishops or laymen, as the Sanish In wisition of old upon her victims. The most bigoted Roman element, such as friers and nuns, are coming to America by hundreds and thousands, and Romanism has to-day in America more friars and nuns than France, S sin and Portugal taken together, and more schools, academies and universities conducted by friats, nuns and riests than there are in all latin Europe. Romanism can teach here such dangerous doctrines without any criticism as cannot be taught even in Mexico. Every important office, honor and teaching rosition among Roman American Catholics is held more frequently by foreigners than by Americans.

Romanism, after having defeated imericanism, was able to comnit these two national crimes: First, to drive away the Dible from public
schools end universities. Oh, how dangerous and fearful is such a
blow! Second, To organize the Roman sectarian school against the public
school system; and to-day Romanism has sectarian schools in which the
narrowest Roman intolerance and superstition are taught to several
millions of Américan children.

and Romanism is not yet satisfied. It has created a religious

political organization of Unights of Columbus, who are obliged under oath to maintain the pa al supremacy in .merica. more than 300,000 American citizens who have promised under the most solemn vows to promote and maintain the rolitical claims of the papecy in America. Romanism is muzzling the public press. Read the most important American papers, as I did for about one year, and you will find that to-day in America the words of Cardinal Gibbons, the articles of irchbishop Ireland and the doctrines of the Roman Catholic Church weigh many times more upon rublic thought than everything done and written by all Protestants taken together. No more than six months ago there came to America an ex-Jesuit who is by all means many times more important than Cardinal Newman was. He (the ex-Jesuit) speaks French, Spanish, Italian, English and knows also Latin, Hebrew and Greek. He has been a successful teacher in the most important educational centres in the world. He is a writer of exceeding ability. He was co-editor of the most important Catholic paper in the world. He came here, and no paper has called the attention of the public to his coming as it deserved. He was a convert from Romanism to Frotestantism, and it was enough to be reticent. Had it been a contrary case, every caper would have exelted and magnified him. They even persecute. When I leasn to write some articles about Romanism, although I never sbuse them, Ithough I yielded all honor to everybody, they threatened to ruin the never which was publishing my articles, and they succeeded. Then the publisher of my book resented it to the public, though the most

important Protestant babers recommended and raised it, especially because it was written without bitterness against Romanism, they threatened again to rain the publisher, and they succeeded. I have received namy anonymous letters during several months threatening me to death for no other crime than telling the truth. They have threatened to destroy Rocsevelt as a politician, for no other crime but to be American and follow American feelings in Rome.

The can say without exaggeration, as the present [apal delegate said in Rome some months ago, "The most submissive and faithful, Romanists of the world to-day are the American Catholics."

In view of these facts, and because I have written several articles dealing with the advancement of Romanism in America, I have been asked by Protestants what I thing of the future of America in regard to Protestantism and Romanism. Through such questions and through the way in which my answers have been received, I find that there are two different parties among American politics which think and feel very differently about this vital and national subject. There is one party, exhaps the most numerous, and the most potenful among Protestants, which is too confident, too hopeful, which disregards completely the increase in number and in rower of the Roman Outholies by saying that they are only foreigners, and have not get touched American thoughts, feelings and ileas. This Protestant party believes confidently that Protestants are alle to control, and even defeat every time they alsh the included an increase of Roman Outholies. The opinion of this eart is entirely

false, yes aven abourd. Ostholics in interior are enormously influencing even the wirest and most mature Americans. They are already mattering the largest cities of the nation, such as New York, Chicago, Poston, New Orleans, and in imerica more than anywhere else the largest cities not only influence, but practically control the whole nation. They are already nowerful enough in some imerican States to legislate according to their leasure. They are mustling the national areas, and molding the social thought in interior through books, articles, schools and so on in such a way that they ought to be considered as one of the most influential factors of national affairs.

There is mother party, point ps the most faithful and consistent among Protestents which believed that the future of America is dreadful and hopeless/ They say that we have realized the denger too late; that Outholics are already masters of the situation; that they have not only succeeded in driving analy the Tible from jubic schools and social American thought, but they are not succeeding also in emalting Roman thought and feeling in the daily opens, public schools, national libraries, and everwhere transforming the most librarie, nother and Protestant nation in the most regal feud or country. The opinions of this party are not entirely consistent with the facts. They over-estimate the power, in brence and control of the Outholies. I must an optimist. I feel sure that soon the Emerican mation will be of light to fight libter and landar political buttles to protect herself from the Roman encroschment.

But I om also very far from leing a lessimist. Trotestantism is not dead in Emerica, as some writers say, but is simply dormant. However, Imerica is not yet controlled by Ostholics. When Protestantism awakes, and America realizes the danger, then the victory will be ours and a wonderful and national one. Then I see Protestantism making its mervelous fight against alcohol, and doing such noble, moral and national battle against foreigners, Catholics and neutral people, nd doing it with success, I cannot relieve that Protectantism is dead. Then I see the Sunday-school system in which millions of american children and adult people are studying the word of God Sunday after Sunday, I cannot doubt that Protestantism is yet living and living a wholesome and divine life. Then I see the 'merican cople marching to conquer the world for Christ, and marching through the Protestant call in so many Missionary Conventions, I cannot hesitate in believing that the Lievican people are still Trotestant, and following Protestantism. No, I am not a essimist. I believe that there is yet time to fight for the flag of God, and the pro erity of imerics.

Only a few words about the fight. If we would succeed in our fight, we must love Roman Catholics with Christian love and make our fight through the Word of God. Ohm I would never abuse Roman Catholics. I love them with all my heart and soul. My beloved mother is yet Catholic. Two of my Prothers are Roman Catholic priests, and two of my sisters are Roman Catholic nums. My best friends are Roman Catholic. Everything degrees to me is Roman Catholic. I love them, and I am really to die to for them, and hope

to spend all my life reaching the Gosgel among them. I know that they are d ceived, and the first victims of the system. Hillions of native American Catholics are more faithful to America than to Rome, and are more ready to fight and even die for their country than for their Foje. They need light. Teach them with earnest and tient Christian love, and they will be united rather to Protestantism to save the nation than to Romanism to ruin it. Oh, give them the Bible, and they will follow you! Oh, restore the Pible in Emerican jublic thought: Introduce it again in American public schools. Let your principal fight be for the Bible. Fight if you like the noble fight against alcohol. Fight against immorality, briber and so on, but do not forget to fight for the Bible, for that is our principal Protestant fight. Protestantism is nothing more and nothing less than to think and feel and do according to the Bible. In a worl, make the Bible the book of the American recople as it was in the past, and then you will save them, you and the nation.

George & Lenington

RECEIVED

## BRIGHTON HEIGHTS REFORMED CHURCH NEW BRIGHTON, N.Y.

APR 21 1919

April 20, 1916

My dear Dr. Speer:-

It is a pleasure to assist you in any way that I can. The copies of the Roman Catholic weekly have little in them that would be of any importance to your work - in my judgment. One of the resolutions passed by the "Bishops from the South," sets forth very clearly the determination of the Roman Church to control the politics of a nation for its own ends. Some of the sentences run: "Every sincere Catholic, therefore, ought to qual= ify as an elector, ever ready to contribute to the welfare of the nation by his vote, never losing sight of the sacred rights of his God and his Church. \*\* In the present state of the nation the Catholic can belong to any party, if his ideals, his men and his actions are noble and patriotic. However, the greatest liberty must be reserved when the interests of the Church are involved, as these are superior to any party considerations. In moments of crisis or strife --- the clergy and all the faithful should follow blindly the direction of the proper prelate, as he alone is charged with the duty of guiding them in matters which concern their consciences and the life of the Church." This gathering of bishops was held in São Paulo.

One of the pamphlets is the address of a priest who undertakes to show the part which religion has played in the history of Erazil. He speaks of the names of places directed by the ssints' days, priests who have served in public positions, the missionary work of the Jesuits - altho his description of the immediate and utter collapse of civilisation among the Indians when the orders were driven out is most graphic, and claims a large influence for religion in the final abolition of slavery. The other pamphlet describes the appeal of Erazil's great leader at the time of the Independence, José Bonifacio de Andrada, to care for the native aborigines. With this as his starting point the writer tells some incidents of horrible

cruelty to the Indians, reports on the steps which have been taken by the government agencies to establish bureaus for the protection of the native and then names some of the men who have devoted themselves to this cause. In setting forth what other nations are doing in this matter he places José Bonifacio along side of George Washington, as one of the latter's deep interests was the care of the Indian. The leaflet is so largely an appeal, I think it can hardly be used in any great measure for your task. I might say in passing that this is one of the subjects in which Sr. Erasmo Braga is deeply interested, to the extent of having been appointed on the government commission. I fear that you can say little more than that there are men of spledid caliber in Brazil who are trying to get something done along this line.

Ever cordially yours

Mr. C. brington -

Telephone 979



OFFICE & MILL
MAIN, WASHINGTON & PACIFIC AVE.

THE

## CONKLING PLANING MILL CO.

INCORPORATID

SASH, DOORS NO JUDITOS COLUMNS GRIDLES, ETC.

Dullas, Texas, February Oth, 1305,1911

Robert Spear,

Sect. Presby. Mission Board.

New York City,

New York.

Dear Sir:

I remain.

Enclosed please find a letter that was mailed to me some months ago to be read, and if approved, forwarded to you.

I will state that I served as a missionary 7 years in Central America, in connection with the Central American mission, and I can heartily endorse the words of Mr. De Roos. He is a converted Jew, and has proven beyond all doubt his devotion to the Lord Jesus Christ; having served to my 'mowledge, two years in an Industrial Mission, doing the work of a common laborer, sleeping out night after night in the rain on his trips up and down the river with bananas taking them to market, and he only ceased with this character of work when the mission dishanded.

I wish with him that you could see the swful idolatry that exists in the system that he refers to.

As to my character and standing, I refer you to the Rev. C.I. Scofield.

Trusting that you may give solemn attention to his words,

Yours sincerely.

on to his mords,

Wr. Robert Speer c/p Record of Christian Work Northfield.

Dear Sir.

In the table of partial contents (Record of Christian work Cct.) I read Monthly Wissionary Survey" and with eagerness I open the paper to read scmething of the progress in mission fields but that was my suprise and disgust when instead of finding news from those who fight in his mame, to see two pages devoted to a report of "The Propagation of the Faith" May I ask you what is the faith of this society? Is it the faith of the CHRIST OF GOD? or that of Peter and Mary? The seed scattered by those who belong to the said So. is it the unadulterated word of truth? or the vine of the harlot, such as Mass, Penance, Image wordship, Confession, Papal Infallibility, Purgatory, Etc. Ect.

Permit me to ask you "What concord hath Christ with relial"? Or, What hath he that is a believer with infidel, and what agreement the temple of God with idols"? Is not the command "COME OUT AND BE SEPARATE" "COME OUT OF HER O! MY PEOPLE THAT YE BE NOT PARTAKERS OF HER SINS, AND THET YE RECEIVE NOT OF HER PLAGUES "! We who work in countries where the "GREAT HARLOT" has held supreme twey for centuries feel greatly pained when we note your approval to the work of a society which in allaits features is ANTI CHRIST in the extreme.

Let me quote a few lines of the faith propagated by the missionaries and priestsof the said society.

El Categismo por D. SANTLAGO JOSE GARCIA MAZO ( APPROVED by the church and used in all the churches in C. and S. America )

P.P. 389 " HOLY ORDER"

THE SON OF GOD IS REENCARNATED IN THE HANDS OF THE PRIEST AS THOUGH THEY WERE

AN OTHER WOMB OF THE VIRGIN.

"THE PRIEST BY VIRTUE OF THE WORDS OF CONSECRATION MAKES CHRIST TO EXIST UPON THE ALTAR AND ( he the priest) becomes as the FATHER OF THE LORD AND THE HUSBAND OF HIS MOST HOLY MOTHER",

P.P.590

of God; THESE VISIBLE GODS who represent to us the invisible. THESE GODS ON EARTH who at times MAKE THE GOD OF HEAVEN".

P.P.165

" " What is the mass"

"The sacrifice of the altar which call mass is THE SAME SACRIFICE OF CALVARY, THE SAME IMMENSE SACRIFICE in which the Son of God made flosh offered himself to His Eternal Father for the redemption of mankind. IT IS ONE AND THE SAME SACRIFICE according to the council of Trent "

Here is a quotation from a prayer used by the members of the sacred heart ( The latest fad in C.A.)" O! loving heart of Jesus penetrated by the most cruel pain through the insults which Thou didst receive and do RECEIVE EVERY DAY IN THE SACRAMENTUPON THE ALTAR, I postrate myself. Etc.

I could quote to you page after page of the most herrible and degrading blaspheny but will not take up your time. Your board has many noble workers in Catholic countries and I am sure they have not failed in lifting up their voices to reveal.

"The iniquety which doth already work."

When you returned from India I had the privilege of hearing you speak in Phila., and our hearts burned as you spoke of the dense darkness of that field. You spoke with pawer because you had seen the effect of India's religion upon India's people.

O/ that you could see the blasting effect of Rome's idolatrous religion upon the people of these and other Roman Countries.

I have labored for nearly five years in C.A. and know some what here of I speak. Roman Catholic papers and leaflets are scattered abroad every where, and the Jesuits are working hard in the U.S. and are watching for just such approval as youts upon their work to spread abroad "That the SEC. of the Prest Eoard published part of their report in approval of the work THEY HAVE DONE IT AND WILL I/O IT AGAIN. May I ask you what is the meaning of this account in the Record ? Can it be that we are so hard up for missionary news that we have to go to Rome to fill the pages of a paper devoted to the glory of God°

There are many lonely workers who toil and struggle on amidst many difficulties who would be glad if you would allow them even the half of the space you so unsolicited gave to the false church "THE MOTHER OF HARLOTS". God help us to be true to Him. Where you in our place here in Managua where we have been stoned EVERY LAY during the last year, and where our lives are in constant danger, you and many others would have less of this false charity.

Hoping to hear from you I remain a Servant of G&d.

Classe Room

ALAE AUGETIC

MISIONERO

apartacio.4.

The Seminary Campins, Dec. 9th of 207 Rua a quinino Lender Juliano Malla my den sin: dry den sir: I could copy from serge Buchman the reasons and excues for the delay in writing to you. In good letter dates sept. 14, st. Low, reached me in me of my saddest days, and it was a comfort to have uplethy words from a friend and a Christian friend. Oca thestin and a Bosilin I was cheered by the enforcement of your ideas about the work in South amurin. Enclosed you will find some spuse notes and fect about the religions left four people. I ami sorry tot Iwas unable to send them earlier and how it is not proble, for the time being, to give you some elaborate paper about this subject. I am almost worm out by my continued work in teaching for This summer to the I have been freed to the cless nom work and official correspondence.

Jon, I may forward to your address all the facts that you could use to press on the churches in The U.S. about Bonsil, and as soon on I am able to do some thing more pointed, Iwill sulmet it to you. Let me zive yn ome of the work on this region. Near year will be murked by an intense work of some four most expensed wanglests, as The work is increasing and the question of putting more men in the field is entuily out of ducussin on eccent of the lack of money. We are ging to make a stry Campains for Kome missions. as we have already done, The profesors and forpels of the Luning, in a larger seale, will take change of that of the work in the meighting clushes, and the swampelats will take longer tips & the interior.

Two new, who have caused some difficulties in the West Straub Onelyt. will go away from the Oorbegten and your to Unitarianism. One of The men was present at the interview with you in my office. We are very somy because This is the wordt thing which his hope pred townchuch since The sal days of the secosion. how, let me tell for that one If my Jonger colleges has been invited by mr. Cawalhan to helphin in Isaulo and all parties concurs tim of the Western Grasluft. will delay for some time the reducation of the plan. The sturning of the large atres is now The moth of Some of the lending men, both natures and uncommain in South social life and the very centre of the strugest influences in the fact of the country. We ought to have strong church in the city, as in every town of imputance in this regim. The ideas I have expressed to In about the greatest near of the work in Brill are every day clear

and stronger with me - if the Board is going to leep, let is have men, strong, educates, consacrates men, even if the Board does not give me dollar to help the native work. The native church is entirely unable to occupy the towns that were left unoccupies by the proneers twenty or thirty years ago The expenses are so heavy that the little bands of port people that the nature miuister may gather in the towns, are crushed under house-rents, ordinary expenses of the waship etc. and are not able to pay the salary to The men. And generally, the halls remlis are So poor and so proofly funished that decent and self-respecting people can hardly be induced to form such a begguly band. The only solution for This still of the Forons by missionaries. And now is The opportunity to do This. During my proneering try, the other thay, to a place when I a own Doyle preached for the furt time, the Justice of the

place, who is a free of name, told me the the bishop of Riberia Trets", d. albuto Gonculus (Ex-senated) discussing with him the situation of the R. Cash. Climch. declared that only in ten years, the new Serninaise could fund the purmorel needed to exist the churches assaulto man the ranks of the clergy. And the bishop said that it was the best and fastest that they could be. Of course they take already a number of buen trained for the work and the help of the free clergy - but they think that this is not enough. importance - God is giving to the Evangelial Chuches a lapse of ten years to go ahead, before the subjugation of the entire country to the old tyrang of the temble supertitud darkness A \* middle ages. The political campains for the condidates is first bearing a religious question, and the clerical or antiderical opinions of the 11) at the N. A Company.

or The liberal legacy of The late John Stewarts
Kennedy. Es.

Facts and notes about Bright Brazil ought to be occupied now, by a strong omesimary force: 1. Because Brazil is the largest nation in South acceives; in some respects is the leader of the S.a nations. Being Evangelised, Brigil will be The Christian leader of Sa- f 2. The wonderful development of Bright his only it's peer in China's awkening with all the advantages of western civilesation, and regides (morrows opportunities to go & work and preach everywhere. If, however, the Church of this neglects this oppostunity, the money-makers, the gold hunters, the industrilists without any religion, men whose Gods are self & money, will plant in Borgil a godless civilisation where God planter the impring frests of the thropics. And humanity runs The risk of the having here, in the near future, a source of the most awful injection of godlesness and corruption.

3. The door is open in Brazil and the need is great. If the population is not so deuse as in other countries, the people is very doube, and in the rural districts the preaching of the Gospel is the all-alanbing Themo of conversation and discussion, where the Evangelist is opening the field. And, with the wrush of immigrants and the Connection of Bolivia, Baragnay and the Western states with the Octuntie, the conditions will change rapidly, the country, specially S. Caul and Tarane and mins, will be soon more thickly than they are now. Why not & give the Emple to the people before the Devil gets I the country? The fact is that the time is very short before conditions change, and if you do not send missimones to occupy the land, The Change will be to worst. .

4. The present needs are gust. We have in Borgil 1.000.000 heathers, the Indians, who are being Intured by the same selfish policy that her created the Congo question. The "Indian Base" has been brought forward before the conscience of the nation by the went hatmed Geographe al Congress. (1909) Why the Christian Loads moved by the spentul needs of the Ofrican negross, can not be moved by the cill of the red heathen of Jorgil? 5. The people latin of the Forons in the interior do not Saving thing of the sum of Saving thruths of the Grapel, unless It be some firms of prayer and presented answers oncessary to perform some religios cereminies. The fact is that the large

been to moulded into a chustim matin I quote from a paper, prepais by Dr. Edmund Krug, president of the S. Taulo Scientific associó on the religions beliefs of the Staul comme perse. Dr. Krug is a agnistic and his studies his Subject under the strict scientific pout of view: -I have, Lowever, Storng reasons to state, positively, that if one should organise a new (Arman) Cathelic creed according to the obinions of own common Pratries, this creed (the Roman Cath. orthodox creed would be modified in very many tuticles. The "cuboclos "(nativis) would include in this reorganisation a lot of witch ouft, nearmanky ste. " There is some truth in The Statement of a prous ( man

a frend of more who lives in the south of S. Vaulo, that - it seemes to him that, since some time, the actual Roman Certatric religion his been deeply changed. Tes; it his been changed in the far away distincts of our State, and particular by in the woods (serties) for certain priests, having little care with The good faith (Simplicity of mind) of the believes, and knowthing That money is easily got when superstiof God's road. The poor ignorant people, untaught in Religion, and receiving the prest as a saintly person, think that all the words of unsampulous prests are a part of (orthodox) religion - It is in this manner that new ideas we built and the beliefs bend in another duection "

6. Where the people has the privilege of instruction and enlightment, the need is also appalling. Religiously the people may be classified in four strata: 1) a very few Christians, say 40.000 or 50.000 Speally Christ-like people tav 25,000,000 people. 2) a minority; in the Forons and rund districts, of print-ridden, surpustitions people, emder de sway of the same type of Romanism of which you have a good example in Cuba, Oosto Rice and Thelepones. most of these people are just now being thught religion by the same presto whood have form Cul & Philipsin at the right of the "Star spongles haven". 3) a large number of religious but equivalet, semi-heather people described by dr. Kning in the last puragraph. The real condition of this population should appeal as strugly to the missimary sport of the Church in the U.S. as the

condition of the people in the motommedan lando or India. They are religious fait they to not know Church except as a baby for a mon struck to a cross. 4). A learned, cultures, and influencial stratum of agnis tres, unbelieves, infidels, who rule the nation and have power and influence in they hands. ordule of the closes decibes who are exceptions to this classification. Put they constitute exceptioning 7. The impure magazines and immoral literalize of all descriptions are sold by the thousand, poisming those who can read by the foul ideas clother in coarse lauguage and infecting Those who count read by the beatty indecent illustralins publicly displayed. (1) This is the outcome of four feutishis, of the soll swang of the So-called Christighty

Jufenes ju/ Byright The feligious teaching that was finable to grand the people against This goss timoporality how dan / cleantit way dows? The indifference to this puller Constitutes a menace to burnamity and to america. It lets loose all fours of Evil, anny a population of 25.000.000, in a country which will lead South & america to the distincts of the Contra-I close with Sohn's cement in The last sentence of his Church History - but "all among yet be soved Bout one they is certain: It is not our culture that will save us, but the Gospel alone." Bh, - that the macedonian Call of Projil would sound high and wide in the U.S. ! In Speen - It some of these forts are too delicate, to its voices by a grounder, you may use them under my its voices by a grounding you may use their more and it

My ole hor Speer. Mr. Speer. Jour welcome note heashed me in due course of mail. Dans glad undeed, if Tapovos will sever you in any way. Mh other day beame across an article unter by Rev. Hoford Edwards and published in El Amereurio which shove translated and now send you. There is nothing striking in the article etself, but it enteresting as armong a

sterring among the dry bones. It is the first wide cation of a movement among the Chilian clergy, The most Conservation or fassilized Class to to found anywhere, perhaps. & know you will be interested to read it: the I Doubt whether it will serve any other purpose. My typewriter is out of weller thin Dony to boon to send at to you in This shope. I have been anjoying myself greatly for the last moreto. most of my congregation Closed my English Nervice in The Church whom here

preaching for favorin in the old Broad Chopel. The speach was halting of first; but I find my tought yetting back something of its former Muning. Law surprised afind so many cheloven of members whom I received ento the Church years ago members of the Church Thurday Deboul today. Fully one third 1 the Evignegation is Mode up of this second promoth, & Forlier the propertion is larger i . the Valpavirs church. Mis Showas, for yaws a tencher in the Valpo. Sunday sebool. told me that in herclass f girls women 13 out 7 18

were Chiloren y members & attudants during merronis hime. This is a revolation to me, and a proof that the Reed is taking voot. My champion flade of grass" has multiplied a feiled the yourd with a frontifiel cospetof grane: The roses are in full bloom; Clusters hong on the bries and the peaches will soon be repe: The Verjina Creeper has lovered the unightly wall; is fact, should your perspatistie inclinations again lead you Southwood you would not brevgnize my place. & Should you delay your coming for a while & believe you would find as great a charge in our look. Jours success Wh heater

A lettro of the Rev. Rafare in # El Mercurio. RECEWED. WAR 1 1910 Mr. Speer. Mr. Speer. ettle! so lette! New trues ere at new responsibilities. We, as priests, ought to be contented to spend a few hours in The Confessional: officiali al Mass and preach occasionally; perform the necessary offices in case of markagir, berth and drath. The times in which we live demand more jus. Trunguel, and some extent decerable, is the left of priest spent in the quiet of the Landwary and mystik Ineans and surrounded with toaks which speak I him the device language of tranty + truth. This futrioretal Calue, brautiful the it is, is not what The The grave responsibilities of the hour demand . It is for is to dereund to the arena where the practical enterests of men are discussed, to ning in the Eurrent of Every day Thought, to tome meto Contact with Teran's asperations and needs, and to turn his ruergus towned Christ. The Saverir of nations.

2

This age with all its troops has healthy + noble ains. It is an age that loves serence, that seeks fustice and seems progress. Whathour we to fear prom seniel Justice + progress? The Church wished to see civilization advance along the road of light of truth and nightionsness. Now if her bemain like auchorites in the olesestwa hove no nighteenel whativir over human lefa + Thought. The Cloistie was Well Enough in the past; but we vight now to push our back from the shore, to trave mid I wave and to trust in Christ. It is no use to seevy the weekedness of the uga. I detest with one my heart the futile laments which serve as a clock of Ladress to Everelal personal conventress and Egotism. Let us leave tears to neuratic females, and with stoutheasts breast the current trying to stop it, or teller Atill, to divent it into its proper channels. Me ought to leave over cloisters and hunt up men: try to share thui troubles. and share their Joys + sorrows and allow

there to chare ours. about all un should strive to lead men A Christ. We may to sure men will not come to us , wa wight , there, 1, 70 to them. Let us find help for the needy, going with homes + giving Consalation to the Rossowing. Let us sit lown beside them like and friends would. Let us organize societies, hald conferences, preach as The streets of pluzas, when proverty, oustress. aprodumes and death wrigh men doron we should be the first to Carry There help, Course and consolation, We as prists know This very well. We have learned in The mystic lessons taught us in the Hopy place where augets in the presure gargels we celebrate the divine mysteries: in The swent rule of the night with none present but Him. in the dankness with no after light- but that of the Coursecrated Candle. - here we have Corned to emburden The heart + to seek strength of Continue lefts work! here we have learned to love the people and here we bour considerated our lives tell I ratto in

Hat long age I chad a visit from a destinguished

Catholie who had studied Ita work of the Church in Europe. He spake with Euthuseasm of the admirable work of the German priests who made Thur churches centers of usefulness. Papers, reviews, lebrares, restaurants, for the to seepence of the Frient, around their Churches grew frantful gardens f Christian the Chihain priests ded not earry on a serular work. En the opinion of this Calbabie it was precisely here that are found the most affective means to combat error + unfidelity: The fact is, such work is not carried on among us, but why is it not! are we as prists whally to blame! Ithink not. In hove the service To Do 20, but us have met with no rnevergement from The Kaity. We need helpers who possess at least two out of the Three necessary qualifications: ardent facts, intellectual activity astroity and open handed generally. Tufurtunately much of this work cannot te

barried on without money, what would we not do, what could us not do if we were not for ever bond up: activity if intellectually derected is worth mon rocce I have monly, an ardent friet is entrollely Executal, for weethout it, divine and which is the recret fanceus is never grown. with helpers who frad their faith en frequent Fromest lors numin and who would slevate their means or give their personal afforts, there would sove spring up around over cheershes a diegunant of Christian growth which would be the Salvatore of the nation. Let us there gut to work.

The. Thoford Edward S.

## THE HILL SCHOOL POTTSTOWN PENNSYLVANIA

February 16, 1911.



Mr. Robert E. Speer,

156 Fifth Avenue,

New York City.

Dear Mr. Speer:

I am enclosing the copy of the "Editorial " received from Santiago and also a copy of the translation.

Any time I can be of service to you I hope you will let me know.

Yours very sincerely,

lE. Co. Wells.

TRANSLATION.

"EL MERCURIO".

Santiago, March 6, 1910.

PERUVIAN OR CHILEAN CLERGY?

Public opinion has been clearly manifested in the ecclesias—
tical affair of Taona, considering it as a constitutional problem and a
question of the country's honor, and one which has no religious aspect what—

ever.

For that reason it has been unanimously decided in Chile that the Government could not have done otherwise in view of the obstinate, unreasonable attitude of the Bishop of Arequipa who does not allow the peruvian priests to submit their appointments to the Chilean constitutional precedures, and who refuses to grant the Chilean priests the necessary license for the exercise of their ministry in that province.

The tenacity of the refusal to fulfil the constitutional precepts becomes gravely conflicted with the fact that, not in one case,
but in many, the Peruvian priests have committed crimes of public scandal and
have given the inhabitants of that province disgraceful scenes which we
the Chileans are not accustomed to see in the clergy.

Consequently, the Government of Chile needs to appeal to its paternal rights to legalize those appointments in order that the parishers of a province under the protection of our laws may not be given over to notoriously immoral individuals, who, neglecting their ministerial function; only spend their time in stirring up hatred, violence and rebellion against the country under whose protection they live.

The granting of licenses to the Chilean priests would have allowed the inhabitants of Taona to receive the sacrements from the hands of worthy ministers, who live moral liverand are not occupied in propagating rancor and evil passions.

The Bishop of Arequipa has refused to grant such licenses to priests of the most worthy class, models of virtue, in whom is placed

- 2 the highest confidence and who possess all the qualities required by the canonic law to permit them to exercise their ministry in a foreign dioces. Don Crescente Errazuriz in his " Derecho Canonico" claims, as do all writers on the subject, that it is the duty of a bishop to grant a license to a priest of another dioces even when he does not present his " Letter of Introduction" or certificate and recommendation from his own bishop, in case that the interested party proves " with witnesses or by other means that he is a worthy priest". Consequently, a worthy priest has a perfect right to obtain a license, especially if he shows letters from his bishop and the last license which he received from him. And the Bishop of Arequipa has acted hastily in denying that right to the Chilean Priests. Can the Government and can we the chilean people tolerate seeing our clergy treated in that offensive manner by the Bishop of Arequipa through the disposition of the Government of Peru and with the sanction of the Holy See, which has not tried to find a satisfactory solution to this affair? Can it be tolerated that the punishment inflicted on wicked priests, on those who lead scandalous lives and set bad evamples should be applied the the honorable elergy of Chile, to men who have grown gray in the service of God, and whose lives have been perfect models? The more one studies the question the more it becomes one of the dignity of the Chilean olergy , whose honor and prestige form part of the prestige and honor of the nation. We are justly proud of having a clergy that has given America the most eminent bishops, the most brilliant orators, and the most indefatigable apostles. We are proud of the fact that from one end of the Republic the there the clergy enjoys a reputation for morality and religious zealthat not even their own enemies can deny, and that with its perfect discipline in every respect, constitutes the characteristic of the Chilean priesthood. For that reason it pains us to have our clergy dissapointed and humiliated in their rights by the Bishop of Arequipa who refuses them the right of exercising their ministry in the province of Tacna.

Should we prefer the olergy of bad conduct which that came Bishop
has kept in Tacna end which is the only cause of the deep moral decadence
of the people in that province - that clergy which keeps the inhabitants of
the interior in a semi-salvage state, who entirely neglect their ministerial
work and who are only active in stirring up hatred and agitation against Chile

It is indeed surprising that, knowing these facts, there should be a paper in Chile, one that considers itself an organ of ecclestastical interests that by strange false reasoning should continue up to yesterday defonding the Bishop of Arequipa and the Peruvian clergy against the Government of Chile and the Chilean clergy: a daily which is not affected in the least by the deplorable spiritual condition of the province of tacna, witnessed by respectable priests who have visited it, nor the fact that the scandale of the Peruvian priests have been proven and documented evception is made of the worthy priest Señor Andia, now dead), nor the circumstances of having exhausted every conciliatory means, dering many years, to induce the Government of Peru and the Bishop of Arequipa to settle this affair in an equitable, just, and moral marmer.

For our part we believe that the extreme measure taken by the Government of Chile, was not only to prevent the constitution being violated in the Province of Taona, but also and more particularly, to preserve the dignity and honor of the Chilean clergy, so unjustly injured by the Bishop of Arequipa in refusing them the license to exercise their ministry in that territory.

And understanding it thus, public opinion in Chile has unhesitatingly and unanimously become a unit in this respect.

## "El Mercurio" Santiago, 6 de margo de 1910.

# Clero Pernano o Clero Chileno?

La opinior publica se ha pronunciado claramente en el asunto selesiástico de Jacua, contemplándolo como un problema constitucional y de decaro del pais, que no tiene ningun aspecto religioso.

En cute reatido se cetima unánimamente en chile Eur el Apobierno no ha podido hacer atra casa que la que ha hecho un presencia de la terca, la incalife cable actitud del abispo de Areguipa, que por una parte prohibe a los curas peruanos que rometan sus nombramientos o los trámites constitucionales chilenas, y por atra parte se miga a atorgar u las sacudotes chilenas las himeias necesarias para ejaler en ministrio en aquella provincia.

La tinacidad para rebusar el cumplimiento de los preceptos constitucionales se complica gravemente con el hecho ele que, no cu un caso, sino en muchos, los en ras permanas se han hecho reas de escandalo público y han dado a los habitantes de aquella provincia espectaculos vergonyosos que los chilenos no estamos habituados a ver en el clero.

El Hoberino de Chile necenta, por lo tanto, apelar a sur direchos patronalos para fiscalizar usos nombramientos, a fini de que los curatos de una provincia un que rigin muestras leges no seau confiados a sinchiri duas notoriamente inmarales y que, desquidando su ministerio, solo se consagram a hacu una propaganda de odios, de niolencia y de suburrim contra el pais bajo cugo amparo unin.

La conciaion de licencias a sacredotes chilenas habela permitido a las habitantes de Facua recibii las sacramentas de manas de ministras deginas, que llevan una nida maral a que no se acupan en propagar remeres y malas passones.

El abispo de luignipa se ha negado a otargar esas licurias a sacrodotes dignésimas, modelos de virtud, un quines la sacridad untera deposita la mas alta confianga y que terrien todas las calidades exijistas por el derecho canómico para que les fuera permitodo

ejeren el ministerio en ajena discesas.

Don Crescente Erráguriz en su "Derecho Canonico" sastiene, como tados las teata distas, que es deber de un obispo da licencia a un prestitoro de otra diócesis, ann dos el xaro de que éste no presente las "letras comendaticias" o certificado y recomendación de su propio abispo, orimpre que el interesado "pruche von testigos o de otro modo que es sacudote recomendable".

Un recendote recomendable time, pues, not derecho perfecto de obtener que licineias, máximo si exhibe cartas de su obispo y las ultinas liemeias que éste le ha otorgado. I el diocesano de arequipa no ha postido sin corneta un atropello negas ese derecho a las sacredates chilenas.

chilenas que muestro elero sea tratado en esa forma ofensiva por el obispo de arginpa por disposición del Gobierno del Perre y con la impasibilidad de la fanta Sede, que no ha ymerido hallar a cete asunto una colución patisfactora?

Et tolorath que se aplique al digno elero de Chile, a hombres en conscidor en el servicio de Dias, y enya vida ha sido un modelo perfecto, el cartigo que se impone al mal sacerdote, al que hace vida es candalasa y da mal ejemplo?

a medida que se penetra en ella, se va convertiendo Esta en una enestim de deguidad puncel clero chileno, cuya homea y pustijio forman parte del prestijio y homea de la nación.

Orgallasar certamas y con razon de posser un elero sue ha dado a la América los prelados mas essimentes, los oradores mas brillantes y los apostoles mas infatigables. Orgallosos estamas de que de un estremo a otro de la Republica gode el elero de una refutación de moralidad y ello religioso que ni sue mismos admissarios migan, y que con su perfecta disciplina en todo arolen de materias, constituye la caracteristica che sacerdocio chileno.

Par eso nos duele que nuertro elero sea vejada y atropellado en sus derechas par el obispo de Chequipa que le niega el que tiene de ejeron el

el ministerio un la provincia de Jacona.

Estabriamos de preferir el elero de mata conducta, que es la causa vinica de la profunda decaducia moral de pueblo un aquella provincia, un elero que mantiene en un estado semi-salvaje a las poblaciones del interior, que desatiende un absoluto sus funciones sucudotales y que solo tine actividad para hace propoganda de odios y ajitación contra Chile?

Sorprende realmente que, converendo estas hechas, haya en Chile un diario, el que se considera órgano de las intereses relesiásticas, que por una paralojización ustraña continuara todavia agu defendiendo al obripo de auguipa y al eliro peruano, contra el Sobierno ch Chile y el clero Chileno; un chario para el enal nada eignifican ni el deplarable estado espiritual de la provincia de Taena, atestiquado por respetable sacudates que la visitaron, ni el hecho de que se hayan comprobado y documentado los escandalos de los euras permanas (reserpción hecha del digno párroco Smor andia, ya fallicido), ni la circunstanna de habere apotado los medios conciliadores, durante varios años, para inducii al Gobierno del Peru y al obiepo de arequipa a de a este asunto una solución de equidad, de fusticia y de moral.

Por muestra parte, cremos que la medida estema tornada par el Goburno de Chile, no rolo ha sido impuesta por la merecidad de impedri que se viole en la provincia de Jaena la loustitución de Chile, vino, ademas, y mui particularmente, un resquardo de decoro y la houra del clero Chileus, tem injustamente vijado por el obispo de arequipa al megasle las licurias para ejerar su ministerio en aquel territorio.

Je porque asi lo comprende, la opinion publica se ha uniformado seu Chile a este respecto, sin vacilación alguna y ani discrepencia.

From "El Murcure" of March 6, 1910. (Editorial.)
all back numbers destroyed by fire Nov. 4 1/2 10.

10V 9 10 Union Church Valuto 70. SANTIAGO ORGANIZED 1885-INCORPORATED 1906 Rev. W. B. Lester, D. D., Pastor P. O. ADDRESS: CASILLA 1778 Celotu 12th og My dear mospeer. I have unrarched the will of Francisco Valaro, a copy of which I send you as spromesed. & find, bowers, it does not-Contain The Confession of faith which I spoke toyou about. I Knew Lakerto in my rash days, and, doubless. my memory read vito the will personal empressions of the man, ov il. may be, statements he made in comperation

The will is remarkable for 10 the declivation of peinty-, a virtue , are, the motion Clergy; The simplicity of 1 the feered arrangements which is also rare in this land of religioned pourp, and the probebition of all masees for the Trad Lowething which never occurred before or since in Rindar levennstances. 7 Lafaro was nominated year after year by the Chilian Jovevnent at archbistop, but the noncenative was never

Statified by the Waterier. the astersible reason being his alle got ælleged illezitunary, The real reason being, Toubliss. his alwest Evangelieal belaf & practice. Her Sacred. stestory used for a time in the Jubble Debroll is natically free from Kouish trackings, and when our mission applied for articles of encorporation. Tafaró, as a ruember of The Comiel of State. Voted in fover of granting Um. Lester and The go es

unite wiete me Kudest hegerd to you and Mr. Cook. your fuithfully Mitheslis

10 9 .

Mr. Speer

"ESLA DE DE FRANCISCO WAFARO. Given in Senti o de Chil ,J u r 22nd., 18 9.

In te o Alvi, ty God, I, Fr o i co T'f ro, re jter d .rc -Durcin of the trolit Church of Sintist, entry ossessions coording to the tigulation of this plast 'ill and Test ment.

- I. I d cl re weelf to e C.t.olic. In thi reli ion I s bord.educated.
- It. I have now role on to be contrary, but in the sulpit and in y ritig. I do one and and and and a the Church.

I had tis tit to be a one of herethren, for motive tic Ccd will judge, have lited au ciona to de of my r put tion d influnce in the minds of recovery of other reconcily.

- III. 1 decl r I h o o s ry l irs(heredero forzados)/forza o i... heirs that by fore of 1 could eli my art o the st te), for the older embers of my il, re ad, nd, by God's ar ce, I n v r d i nyt ing for hic my consci ne lo troubles a. oth b fore and fter a ordination priest, I have not filled to k , my vo of a stity.
- IV. My projecty con i ts of . all of in B que eno t t; the on I nor occupy in Cath dral strut; 1/ Libra of 2.000 wolum ; few pictures, vases, Bacred orn mints, for itur, and to one; I y 'sv at the moment of ry death.
- V. I declar 1 . Decuto of the ill of Jo & R o are Jun 1, rte. The papers r in order d vill sho to I fulfilled y tru t.
- VI. I hereby note s my Executors. Ricero Huidolro de is on Permendo Htidobro.
- VII. I enjoir my Be cutors that they see to it: (1) to my bo y resident t b for thirty for the for it at watered by four port rs of the Chira, for Min rvice c shill receive 1.00. Letf the only to it t buring in the room, -o , e ; s i baser cross o s cred c adl 'all to ight donor and class seas is he no still the time of boril. (2) That the ntir en o = unerel shall of exceed .50.000 or ded pos to ivo to 5, or pri o 1 ray on the to the grave; on hunr d to to oor oo be ent and shall right the Lord's rayer. The remining (Section to be to the necessary e person. (3) That y loop hell not be then to the Cathedral but carried director
- to Coster in an i x siv co fin, ith o e to r:th t the rice

### rancinco lás rot to til ca le to to to to

in the Comet ry be conjucted by three rist to hill reliv te pero. Their f...

The only service in the Conthernal shall be the ordinary service for the dead and this to be the first sual value is as.



(The other articles r fer to the dijosition of the property which mounted to about thirty thousand a sou and mich, minly, was given to ho, pit is and clarity.)

I give certain portions of the catechism in common use which I have translated. This catechism is endorsed by the highest ecclesiastical authority and by the University of Chile. I give the page from which my selection is taken that any one may see that the translation correctly gives the original. As Chile is far in advance of many of the other Republics of Latin America no better teaching can be expected from them.

Translations

( title page)

CATECHISM

of

Christian Doctrine

by Canon

José Ramon Saavedra

Approved by the University of Chile as a text book for teaching in the schools and ordered to be so used by the Supreme Government.

Ninth edition.

" The Independent", Printing Co., Santiago, Chile.

I88I

Page 3.

LICENSE

Santiago, Jan. 3, 1872

Having seen the changes which Canon José Ramon Saavedra has made in the third edition of Catechism of Christian Doctrine, written by him, the necessary license is hereby authorized for the printing and sale to the public of the new edition which he is about to issue.

It is authorized. - The Archbishop of Santiago.

This is the true copy. -

José Ramon Astorga

Secretary.

#### Approbation.

of the most illustrious Lord Bishop of La Serena.

Santiago, Sept. 23, I86I.

We approve for use in our diocese the catechism of Christian Doctrine by the presbyter, don José Ramon Saavedra, and we grant 40 of indulgence to those who read it.

Justo, bishop of La Serena.

Madariaga, secretary.

Approbation of the University.

Santiago, March, 3I, 1862.

According as it was agreed by the Council in the session held the 29th of the present month, the new edition of his Catechism made by don José Ramon Saavedra is approved that it may serve as a text book in the teaching of branch.

Take note. - Bello. ( Pres. of Univ.)

Miguel Luis Amunategui, general secretary.

As space will not allow for the full translation I will give certain selections, indicating the page on which they appear in the original.

- (Page 5 ) Question. In how many places is our Lord Jesus Christ?

  Answer. In two places
  - Q. Where are they ?
  - A. In heaven and in the Most Holy Sacrament of the Altar.
  - Q. What is the Most Holy Sacrament of the Altar ?
  - A. The host and wine consecrated by the priest.
  - (Page 6) Q. When the consecrated host breaks in pieces is the body of Our Lord Jesus Christ/divided or separated into pieces?
    - A. No, Father, because a whole Christ remains in all the host and in whatever part of it; and therefore he

that receives whatever part of the consecrated host, however small it may be, receives an entirely whole Christ.

- P. Why do you believe all this ?
- A. Because God says it.
- (8) La Salve. (The Lord's Prayer, the Ave Maria, and La Salve, are the prescribed prayers.)

God save thee, Queen and Mother of Mercy, life, sweetness and our hope; God save thee, to thee call us the exiled sons of Eve; to thee we sigh groaning and crying in this vale of tears. Hear therefore, lady, our advocate, turn to us your merciful eyes; and after this exile show Jesus/po us to Jesus, blessed fruit of your womb. Oh most clement! Oh pious one! Oh sweet ever Virgin Mary! Pray for us, Holy Mother of God, that we may be worthy to receive the promises of Our Lord Jesus Christ. Amen.

The Commandments of the Law of God.

The First, to love God above every thing else.

The second, not to take his holy name in vain.

The third, to keep holy the feast days.

The fourth, to honor father and mother.

The fifth, not to kill.

The sixth, not to commit fornication.

The seventh, not to steal.

The eighth, not to bear false witness nor lie.

The ninth, not to desire the wife of thy neighbor.

The tenth, not to covet the possessions of others.

(9) The Commandments of the Holy Mother Church are five.

The first, to hear all of the mass every Sunday and the required feast days.

The second, to go to confession at least once a year, or oftener if dangekenf death is anticipated or if the communion is to be danger of taken.

The third, to take the communion at Easter time.

The fourth, to fast when the Holy Mother Church requires it.

The fifth, to pay the tenth and the first fruits to the Church of God.

The works of mercy as given are fourteen, - the seventh is to pray God for the living and the dead.

(I2) The Confession.

I a sinner, confess to God Almighty, to the Blessed ever Virgin Mary, to the Blessed Saint Michael Archangel, to the Blessed Saint John Baptist, to the Holy Apostles Saint Peter and Saint Paul, to all the Saints, and to you, Father, that you plead for me with God Our Lord. Amen.

In the act of contrition the penitent says the following words: I firmly purpose to fulfill the penance that may be put upon me, and I offer my life, my goods and my service in satisfaction for all my sins.

- (I4) Q. Who is a christian ?
  - A. He who receives christian baptism.
  - Q. What sign does the christian have to distinguish him from those who are not christians?
  - A. The Holy Cross.
  - Q. In how many ways does the christian use this sign ?
  - A. The christian uses it to kiss and to venerate. ( to works, Dec. Est. Enely)
- (I6) Q. How may will the christian know what he ought to believe ?
  - A. Knowing and understanding the Creed, or symbol of the Apostles.
- (26) Q. Were we all conceived in original sin ?
  - A. Not all, because it is of faith that Mary Most Holy was conceived in grace, that is, free from that sin.
- (29) Q. Then Mary Most Holy is in truth the Mother of God ?
  - A. It is of faith that the Virgin Mary is in truth the Mother of God.
- (30) Q. What is to be understood by the words: Born of the Holy Virgin Mary?

A. The Most Holy Mary, nine months after having conceived Jesus Christ, gave \*/ him birth without losing her virginity.

- (31) Q. Thus as Mary was a Virgin before giving birth, and in giving A. **Etrik**, of if aith the the theorem preginved file in the theorem birth, did she remain ever a virgin?
  - A. It is of faith that she ever preserved her virginity.
- (33) Q. Why is it said that the souls of the just under the old law were in a part of hell called the bosom of Abraham?
  - A. Because the word hell signifies in general the place in which the souls or spirits which do not go to heaven, and embraces four parts: Ist, the bosom of Abraham, in which are the souls of the just who died before the death of Christ; 2nd, purgatory, to which place go the souls of those who die in grace, but without having suffered the punishment due for their sins; 3rd, limbo, where those are who died without having been baptised and without having committed any personal sins; 4th, hell properly so called, for the demons and those who die in mortal sin.
- (34) Q. Did Our Lord Jesus Christ after he ascended to heaven cease to be personally present with us?
  - A. No; he is personally present with us in the august sacrament of the Eucharist.
- (\$\\$\\$42) Q. Why do you say that the doctrines which the protestants teach are not holy?
  - A. Because they say that faith alone is sufficient to save one, even when there are no good works; they counsel a person to sin as often as much as possible to make salvation the more sure; they may that good works are the rather a hindrance to entering heaven; they abolish the sacrifice of the mass and the sacrament of penance; they put away fasting and the mortification of the body, and advise that the legitimate authority be not obeyed.
- (43) Q. How is the church militant divided ?
  - A. Into the teaching and the believing.
  - Q. Who compose the teaching church?
  - A. Only the Proti Pope and the body of bishops successors of the Apostles, for to them only did Jesus Christ confide the deposit of faith.
- (44) Q. What is the purgatorial church?
  - A. That of those souls who died in the grace of God who go to purgatory to satisfy the temporal suffering which was still due to divine justice for the sims already pardoned in this life.
  - Q. Is there a purgatory?
  - A. It is of faith that there is a purgatory.
- (46) Q. Can those who do not belong to the Catholic Church be saved ?
  - A. It is a dogma of faith that they cannot be saved, because God has cared

that there shall enter into glory those only who have belonged to his church.

- (47) Q. Is it not a false teaching of our religion that outside of the Catholic Church there is no salvation?
  - A. Nothing is more reasonable than this principal.
  - Q. Is it not an injustice and a cruelty unworthy of God to ldeny heaven to all those who are outside of the Catholic Church?
  - A. In that dogma of our religion not only is there no injustice but in it there is found true holiness.
- (5I) Q. What do you understand by the communion of the Saints ?
  - A. The reciprocal participation which all we christians have in the spiritual blessings which the church proportions to her sons, and in the good works of the faithful.
- (52) Q. How many kinds of good works are there ?
  - A. Two: works naturally or morally good, and works supernaturally good.
  - Q. What are works supernaturally good works ?
  - A. All moral acts which man practices under the influence and aid of divine grace of God as the author of the supernatural order, and for this reason merits grace and glory.
  - Q. Do both kinds of works merit by justice eternal life ?
  - A. No, only the supernatural works merit by right eternal life in virtue of the promise God has made to concede this reward to works supernaturally good.
  - Q. How many kinds of effects do good works done in grace produce ?
  - A. Four: meritor; propitiatory, suplicatory, and satisfactory.
  - Q. What is the meritorious effect ?
  - A. That of meriting an increase of sanctifying grace and of eternal glory for him who practices good works.
  - Q. Do the good works done by him who is living in mortal sin bring no benefit to the christian?
  - A. They serve to applicate the divine justice and dispose the doer to repentance; but do not serve to obtain for him eternal life.
  - Q. What is the propiciatory effect ?
  - A. To calm the wrath of GOd.
  - Q. What is the suplicatory effect ?
  - A. It gains for us the grace of God .

- Q. What is the satisfactory effect ?
- A. It gives satisfaction to God in place of the temporal suffering which was due for our faults.
- (53) Does the communion of Saints exist between us, the men now living on earth, the saints in heaven, and the souls in purgatory?
  - A. It ixists, because we are all united by the bond of charity .
  - Q. In what way does the interchange of spiritual blessings exist between the saints of heaven and us christians living on the earth?
  - A. We invoke the intercession of the saints before God and they plead with God for us.
  - Q. How does that communion exist between us and the souls in purgatory?
  - A. Because God receives our works in alleviation of the pains which they are suffering, and they ask God for us.
  - Q. How can our prayers help the souls in purgatory ?
- A. A good work requires a recompense, and nothing prevents the author of a good work in order to expiate the demirit of a bad work of another christian code his right to the recompense, and this disinterested and charitable cession cannot fail to please God.
  - Q. What is the tenth article of the creed ?
  - An I believe in the pardon of sins .
  - (54)Q. What is meant by these words?
    - A. That God pardons sins and that Jesus Christ gave power to the priests to pardon them.
  - (55)Q. By what means is mortal sin pardoned?
    - A. Mortal sin is pardoned ordinarily: Ist, by baptism; 2nd, by the sacramental confession; 3rd, by perfect contrition with the purpose to make confession when it is possible; (I) and extraordinarily by extreme unction.
      - Q. By what means is venial sin pardoned ?
      - A. Venial sin is pardoned by episcopal blessing, by the giving of alms, by repeating "Our Father", or the "Confictior Dio", by beating on the breast, or hearing a sermon, by making the sign of the cross with holy water, and by eating bread which has been blessed, doing this with supernatural motives.
  - (67) Q. Have not the protestants said that it is idolotry to worship the angels and the saints in heaven, and that this idolitry began among the christians in the fourth or fifth century?
    - A. Yes, they have said it, but they have been deceived; and the Church commands us to believe as an article of faiththat we may tribute worship to the saints.

- Q. Why do you say that the protestants have been deceived in condemning the worship of the saints?
- A. Because in this they have clearly gone against the word of God and reason.
- Q. Is not the worship of the saints contrary to reason ?
- A. On the contrary, if it is very rational to venerate heroes and eminent men here in this life how much more rational it is to venerate them when they have received the eternal premium due to their virtues.
- (68) Q. But is not the invoking of the saints an affront to the merits of Jesus Christ?
  - A. So the protestants have said, but, far from affronting Jesus Christ by the worship of the saints, we do him honor, because that worship goes on to terminate in God, in as much as in honoring the saints we honor God who sanctified them, fulfilling thus that word of God: Praise the Lord in his saints. (Ps I50)
  - Q. But how is it possible to give to creatures the same honor as to God ?
  - A. We catholics do not give to the saints the same worship that we give to God, and the protestants calumniate in making such a charge against us.
  - Q. What is the difference in the two kinds of worship ?
  - A. There are two very notable differences: Ist. because the worship latria which we give to God is as to an infinitely perfect being, who merits in himself all veneration, while in the worship dulia which we give to the saints we venerate them as certain creatures especially favored by God and for the greatness which they receive from him; 2nd. we do not ask the saints that they grant us see favors, but that they intercede with God that for us that God grant them.
  - Q. Is it not useless to invoke the saints, as the protestants have said?
  - A. It is of faith that it is useful to invoke them.
- (69) Q. Is it also without reason that the protestants have denied the worship of the images of the saints?
  - A. It is very much out of reason, because it is founded in the very nature of man that he should have some material representation of those persons in whom he is especially interested, that they may speak to his senses and serve to remind and comfort him, and the Church teaches as a dogma of faith that worship may be given to images.
  - (70) Q. What do you say of the worship of relics, against which the protestants become so infuriated?
    - A. I say that it is of faith that worship may be given to them, and that it is very reasonable.

(71) Q. Were

- Q. Were relics worshiped also during the first centuries of the christian church?
- A. Without doubt they were, and the proof is in the two following for facts in addition to the testimony of the holy fathers: Ist, the care the christians took of the bodies, blood, and clothing of the martyrs; a care known by the pagans because they tried to take from them these objects, burning the bodies, throwing them in the sea, etc; 2nd, the pains the christians took in painting crosses, palms, and in putting inscriptions on the tombs of the martyrs that they might not be confounded with those of the pagans.
- Q. But what benefit is derived from the worship of images and the relics of the saints.?
- A. Our holy mother Church teaches that this worship is useful to us, that the images and painting of the misteries of our redemption may instruct the ignorant people in the articles of faith.
- (74)Q. What is the third precept of the decalogue ?
  - A. To sanctify the feast days.
  - Q. What are we commanded to do in this precept ?
  - A. To sanctify sunday and the other feast days which the church has consecrated to the service of the Lord ?
  - Q. How are these days sanctified ?
  - A. The end of the precept to sanctify the feast days is that we may employ the day in works agreeable to God; but, in order not to sin, these two things are sufficient, Ist. to hear well the mass, and to abstain from labor.
  - Q. What kind of work are we prohibited to do in this precept ?
  - A. Judicial acts, except in very urgent cases, and servile works.
  - Q. What are servile works ?
  - A. Those in which the body works more than the spirit, as sowing, cultivating the land, weaving, etc, and that which is commonly done by persons working for pay.
  - Q. What kind of work is not prohibited on a feast day ?
  - A. Liberal works and works in common.
  - Q. What are liberal works ?
  - A. Those in which the mind works more than the body, as writing, copying, studying, drawing, playing musical instruments, etc.
  - Q. What are works comune ?
  - A. Those in which all classes of persons indistinctly are occupied as a recreation, as hunting, fishing.
  - Q. When is it not a mortal sin to work on a feast day ?

- A. When there is urgent need for the public, or private welfare, as in a case of avoiding a notable loss, and 2nd. when the work does not occupy more than two hours.
- (88) Q. What is the sacrifice of the mass?
  - A.. It is the sacrifice of the body and of the blood of Our Lord Jesus Christ which he offered on the cross, and which the priests renew over our altars, in the name of the Lord himself.
- (89) Q. Is there any difference between the mass which the priest offers and the sacrifice of Jesus Christ on the cross?
  - A. There is no essential difference whatever, because in both the same person of Jesus Christ is offered and there exists the same reason for the sacrifice.
  - (90)Q. Have not the protestants said that Jesus Christ made of the Eucharist a sacrament and that men have made of it a sacrifice?
    - A. Yes, they have said it but it is of faith that the mass is a sacrifice, and the protestants in this point are against the Holy Scriptures.
    - Q. Do not the protestants deny that the mass can be offered for the souls of the dead?
- A. Yes they deny it, but it is of faith that it may be applied for their benefit, and it serves to give satisfaction in place of the temporal suffering which they owe to divine justice.
  - Q. What end does the church have in view in requiring fasting?
  - A. The principal object in fasting is the mortification of the body; in order to do penance and by it to please GOd.
- (98)Q. What is the bull of the cross and the bull of meat ?
- A./They are two printed documents which contain among other things the privilege to eat meat, which the Church grants for the two years of each publication to those who give an alms proportioned to their income.
  - Q. How much is the alms which, according to his income, dees each one needs to give to obtain the bull of the cross and of meat?
  - A. For each one of these it is necessary to pay 25 cents by every one whose income for the year is less than \$500, 50 cents if the income reaches \$500 and is less than \$1000; \$1,00 if it reaches \$1200 and is less than \$3000; (And so on till it reaches or more.)
  - (II8)Q. Was it not the roman Church that established the confession ?
    - A. No. Our Lord. Jesus Christ established the sacrament of confession and he commanded us to confess.
    - Q. What is the form of confession ?
    - A. The words I absolve you, with which the priest pardons the sins.

- (I22) Q. In this sacrament is all the suffering merited for sin pardoned?
  - A. The eternal punishment which destines us to hell is pardoned, commuting it to a temporal punishment which must finish in this life or in purgatory, without the suffering because of the guilt was so great that it might have merited from God the pardon of all the punishment.
  - Q. By what means is the temporal punishment pardoned in this life?
  - A. In either of the two following ways : by good works done in grace and by means of indulgences.
  - Q. Has the Church power to grant indulgences ?
  - A. It is of faith that it has.
- (123) Q. Do the protestants deny indulgences ?
  - A. Yes, they deny them; but to deny them is to deny the justice of God.
  - Q. How is the justice of God denied in denying indulgences ?
  - A. Because the justice of God requires that there be a difference between good works and bad, sa that if bad works merit punishment the good ones merit a diminution of that punishment; and for this reason every good/york meritorious work has before God a part which may be appropriated for an indulgence or for pardon.

To show more fully what the teaching of the Roman Church is in regard to Mary I translate from pages 98 and 99 of the Catechism of Christian Doctrine with explications by Astete. This catechism was published in Valladolid, Spain, and republished in Santiago, Chile. This catechism is by far the best I have seen, holding more nearly to the teaching of the Bible and interpreting THE PIPTE it more in harmony with evangelical faith.

The Most Holy Virgin is the Mother of God, and in saying this a all is said that it is possible to say of her great power. Because what is there that the mother of God cannot accomplish with God? Also she is our mother, because her most holy Son from the tree of the cross at the time of expiring gave her to us for our mother; and also in saying this there is said all that can be said about the love she has for us, and of what we ought to expect from her powerful mediation; because what will not this kind and tender Mother do for those sons placed in her material care by her most holy Son?

The Holy Fathers, founded in these principles, have said that the Most Holy Virgin has with God a power omnipotent, not absolute, but as interassor; and they have called her our sponsor before God, and our mediator with the divine Mediator. The faithful have always

looked upon her as their dear Mother, and as the sure way to reach Jesus Christ, and through him to reach God. Even in their names they have cared to express these same sentiments, scarcely pronouncing the most sweet name of Jesus without adding that of Mary: so that the two names, Jesus, Mary, have come to form in the mouth of christians one name only.

Our Lady the Virgin Mary is the only one decended from sinful Adam who was conceived without the stain of sin. That marvelous rod of Jesse (Is. XI, I) who was born without corruption from a corrupt origin. That fortunate Esther, over whom the law of death, pronounced in Paradise against the whole human race, had no power. Consequently she was most pure in her conception, and full of grace from the first instant of her life. She was adorned with all the virtues and enriched with every gift. She was the most holy creature which the world has ever seen or will see. The purity of angels, the nobility of thrones and dominions, the love of cherubims and seraphims, the holiness and greatness of all the angelic Choirs, all is less than the holiness and greatness of the Most Holy Virgin: because all the celestial spirits, however sublime they may be, at the most are only the ministers of that God of whom she is the Mother.

If now we add that the Most Holy Virgin is not now that most afflicted Mother who at the side of her most dear Son suffered so much on the earth, but that most glorious Virgin, who placed above all the celestial choirs, reigns at the side of her divine Son in the court of heaven, we will have finished, according to our power: who is the

our Lady the Virgin Mary.